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UNIVERSALIST QUARTERLY

AND

GENERAL REVIEW.

Article I.

The Bible a sufficient Revelation from God to Man.

Christianity, as a distinct system of religion, is a divine, or a human, institution. It had its origin in heaven, and is the priceless gift of God to man; or, it originated wholly in the wisdom of this world, and is undeserving the regard of intelligent beings. If we receive it as a divine institution, it comes to us with an authority which no man may question; with sanctions which none can evade; with rich hopes and spiritual blessings which can flow from no other source. If it be of earth, it can claim no higher authority, and demand no greater respect or obedience from man, than any system of Paganism extant; its sanctions depend on mere human power; its hopes are all delusions; its promised blessings illusory and unreal. We cannot admit that God has furnished the frame-work, the mere outlines, of a system of religion, designed for universal prevalence in the earth, and for the acceptance of all mankind, and left the task of perfecting such system to human ingenuity. Nor can we believe that He has merely perfected that which man had begun, but found himself incapable of completing. Hence we are led to the conclusion that Christianity, as a system of religion, separate and distinct from all others,

originated with, and was perfected by, that all-wise and beneficent Being who knows the nature, all the circumstances and necessities of the countless beings for whom it was designed; or that it owes its origin, progress, and present form, entirely to human ingenuity and effort. But, as this article is not designed for such as deny the divine origin and authority of the Christian religion, nothing more on this point will be necessary.

Admitting then that Christianity is a divine institution, that it originated with God, and has been introduced and established in the earth by his authority, it is obvious that it must have been originally communicated to man by direct revelation from heaven. Consequently all that has been thus revealed, pertaining to the Christian religion, is to be received as constituting the essential principles of that religion; and whatever has not been revealed may be rejected, as extraneous, constituting no portion of Christianity. There may be philosophical truths harmonizing with such as are revealed; but these, though not incongruous, constitute no portion of such revelation; nor can they be considered constituent principles of a religion thus revealed. Should it be contended that our Saviour adopted and inculcated some philosophical truths and moral maxims which were known and adopted by Jews and Pagans before his advent, it may be replied that all such come to us with the authority of direct revelation; as it was his province to decide on the truth or falsehood of the prevailing theology, philosophy and ethics of the age in which he lived. Whatever he sanctioned, therefore, became incorporated with his religion.

If we suppose that Christianity, as it was inculcated by its founder and his inspired apostles, is a perfect system of religion, adapted to the capacities, conditions and necessities of the whole human family, we must admit that the revelations through which it was originally communicated to the world, and on which it rests, are equally perfect; and that they contain all which it is necessary for man to know, either to guide him in the duties of life, or to promote his happiness. Have we, then, in the Bible, such revelations as we need? Does that book, which has ever been received by the Christian world as a direct revelation from Heaven, or rather as the record of such reve-

lation, contain *all the revelations* essential to human good, and the ultimate salvation of the world? It will be the object of these pages to sustain the truth of the proposition placed at the head of this article, that the Bible is a sufficient revelation from God to man.

That man needs a revelation from God is apparent, not only from his condition in life, constantly cherishing unconquerable desires for some good which this world can never supply, and endowed with a capacity for enjoyment which the whole world is not sufficient to fill, but from the operations and strivings of the human mind in all ages of the world. Hence the fact that the most eminent reformers and legislators of ancient times, as Zoroaster, Minos, Pythagoras, Solon, Lycurgus, Numa, etc., and Mahomet, at a later period, found it necesary to pretend to intercourse with, and direct revelations from heaven, for the purpose of confirming their systems of religion, or sanctioning their laws. All the oracles, divinations and auguries of the ancient Greeks and Romans, were legitimate results of a consciousness of human ignorance, and an almost universally prevailing belief that their gods held intercourse with men, in which they imparted to mortals a knowledge of coming events. Our need of a direct revelation from God, and the sufficiency of the Bible, as a record of such revelation, to meet the wants of humanity, will be rendered more apparent from the consideration of a few particulars.

I. Man needs a revelation to give him a true knowledge of God. The religious principle, implanted in his nature by the Author of his existence, seeks some object towards which it may exercise its powers, and on which it can repose with confidence; nor will it rest satisfied till it finds, or creates, such object. Hence, mankind, of all nations and in all ages, have rendered homage and some kind of obedience, to some being or beings they have deemed superior to themselves. But it is obvious that "the world by wisdom" has never known God, that, untaught by revelation, mankind have ever been idolators and polytheists[1], rendering worship to the hosts

[1] It has been said that the religion of the ancient Persians is an exception; that it was originally predicated on the belief in one God, who created and governs the universe. However this may have

of heaven, to "beasts, and creeping things," and to "dumb idols" which their own hands have made. Equally obvious is it that the worship thus rendered to those imaginary deities was not only debasing to those engaged in it, but a fruitful source of crime and suffering; and that the so-called duties performed were altogether unsuited to the nature and dignity of intelligent beings. Hence the necessity of a revelation to impart to man a knowledge of the only proper object of all religious homage; to teach him the nature and character of the one living and "only true God;" the relation He sustains to the workmanship of his hand, especially to his rational offspring, man; the kind of worship He requires; the character and design of the government He has instituted in the world, and the nature of the duties He demands of the subjects of that government.

The Bible supplies this great want of humanity. It reveals to us a God who is the Creator and Sustainer of all worlds and all beings; who "is a Spirit," infinite and incomprehensible in his being and perfections; the moral Governor of the universe; the all-wise controller of events in the natural and moral world, doing "according to His will in the army of heaven, and among the inhabitants of the earth;" holding in his hand the interests and destinies, for time and eternity, of all subordinate beings; and constantly exercising over all his works that perfect superintending Providence without which not even a little sparrow falls on the ground. It teaches us that He is a being of infinite wisdom, power and goodness, "righteous in all his ways, and holy in all his works." It makes known to us the perfect and endearing relationship He sustains to the intelligent creation; exhibits Him to us as the beneficent Father of all our spirits, regarding with parental solicitude our conditions and our wants; the preserver and benefactor of all his dependent creatures,

been, it is evident that this belief, and the worship predicated on it, were lost at a very early period; for long before the age of Zoroaster their worship was exchanged (if exchanged at all) for the Sabian idolatry, the worship of the sun, stars, fire, water, and the winds. Should it be contended that Zoroaster taught the existence of but one supreme God, it will be sufficient to reply that this reformer of the Magian theology was perhaps acquainted with the Jewish scriptures, and derived this principle from them.

satisfying from his all-bounteous hand "the desire of every living thing." It teaches us that his government is parental, in the highest sense of that term; that all its laws, emanating from his own divine nature, are perfect; requiring nothing of man which is not congenial with his nature, and conducive to good; prohibiting no acts but such as are injurious in their consequences to ourselves or our fellow-beings, "enlightening the eyes . . . converting the soul . . . rejoicing the heart;" and that this government will result in the greatest possible good to all its subjects. In a word, it declares to us that "God is love;" yea, infinite, impartial, changeless, undying love. Such is the being presented to us in the Bible, as the object of our worship and supreme adoration. Its teachings are confirmed by all we see and know. "The earth is full of the goodness of the Lord." The whole creation joins with the Bible in proclaiming the majesty, the omnipresence, the wonder-working power, and the loving kindness of our Father and our God.

The worship, as well as the religious theories of all nations, will ever partake of the characters ascribed to their deities. Gods, deemed cruel and vindictive, have always been worshipped with bloody sacrifices to appease their anger, and with costly oblations to secure their favor; such as have been considered voluptuous and sensual, with dissipation and debauchery. Prostitution, both voluntary and compulsory, has been so extensively practised, as a religious rite in many Pagan temples, as to become a principal source of revenue. Thousands of innocent children, and other human victims, have bled at the altars of false divinities. Such worship can only degrade the worshipper, and prove destructive of peace and happiness.

What, then, should be the nature of the worship rendered to the only true God, the God of the Bible? Reason teaches us that his worship should be as much purer than that offered to heathen deities, as his nature is purer than theirs; and that it should proceed from far higher and purer motives. And such indeed is the worship of Almighty God, enjoined on man in the holy Scriptures. There we are taught that He is not "worshipped with men's hands, as though he needed any thing; seeing He

giveth to all, life and breath, and all things." We are there instructed to "enter into his gates with thanksgiving, and into his courts with praise; to be thankful unto Him, and bless his name; for the Lord is good; his mercy is everlasting; and his truth endureth to all generations." We are required to "take the cup of salvation and call upon the name of the Lord." Finally, the Bible teaches us that "God is a spirit; and they that worship him must worship in spirit and in truth," rendering to Him the sincere homage of true and grateful hearts. Such worship as is thus enjoined on man in the revelation with which God has favored him, instead of debasing, elevates the worshipper; instead of corrupting the heart, inflaming the passions, and leading directly to crime and suffering, it purifies the affections, subdues the rebellious passions, raises the soul to heaven, assimilates man to his Maker, and imparts celestial peace. In such worship man holds communion with the Majesty of heaven; appreciates the blessings he is continually receiving from his kind benefactor; rests with filial confidence in the grace and mercy of his God; and enjoys a prelibation of immortal bliss.

Nor is the worship enjoined on man in the Bible more congenial with his nature, and conducive to his good, than are the duties to God it inculcates on all the subjects of the divine government. These duties are all of a filial character, growing out of man's relation to his Creator, and perfectly adapted to his moral nature and capacity. The wise monarch of Israel has said, "let us hear the conclusion of the whole matter; fear God, and keep his commandments; for this is the whole duty of man." Our Saviour has taught us, in language clear and explicit, the nature and requirements of that law of God we are bound to obey. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." How appropriate to man, how conducive to his highest good, his purest happiness, is this requisition of the divine law. God is his Father, his almighty and unchanging friend. He loves all his children with a pure, perfect and deathless love. How reasonable, then, that we should yield to him the undivided filial affection of our hearts. And

how pure the enjoyment, how extatic the bliss, that flow to the soul from obedience to this commandment! And here let it be remarked, there is not a duty God requires of man towards Himself which does not flow spontaneously from this filial love. What more, then, can we need, to teach us the nature of the worship and the duty we owe to our heavenly Father, than the revelations and teachings of the Bible? Surely, in this respect, it is a "sufficient revelation from God to man."

II. A revelation from God is necessary to teach man his relation and duty to his fellow-man. We are social beings; capable of receiving and imparting happiness by our intercourse with each other; in fact, a large portion of our enjoyment in life flows from the exercise of the social affections of our hearts. When these are so regulated and exercised as to bind us, as with cords of of love, to those with whom we associate, our conduct towards them will be such as to promote the mutual good of all. We become helpers of each other; the happiness of one is the joy of the whole. On the other hand, when we cherish feelings of utter selfishness, suffer our angry and discordant passions to control our conduct, yield ourselves unreservedly to the impulse of avarice, malice, or revenge, counting every one whose interests and means of enjoyment may seem to interfere with ours an enemy, and treat him as such, our course of conduct will naturally be such as will prove destructive, not only of the happiness of all others within the sphere of its influence, but of our own. And what a picture is presented in the past history of our race. What wars and fightings, what strifes and contentions, what devastations and bloodshed, what murders and deeds of darkness, what wretchedness and woe, have resulted from the ignorance and selfishness of man, and from the undue indulgence of his angry passions.

If we look into the instructions of the most eminent philosophers and moralists of antiquity; if we examine the systems of religion which have prevailed in the heathen world, we shall find, not only the entire absence of any efficient remedy for these evils, but principles of action inculcated, and rules of conduct advanced, directly calculated to produce such results. Wars for conquest

and dominion were encouraged; the unrestrained indulgence of the sensual passions was allowed; truth was considered of small amount, a lie, on many occasions, being preferable; adultery was applauded; theft was sanctioned by their laws; murder was justified; revenge commended; and suicide considered heroic virtue. Even in more modern times those who have discarded revelation as an unerring rule of conduct, have advanced principles of a similar character. Thus Lord Herbert declared that "the indulgence of lust and of anger is no more to be blamed than the thirst occasioned by the dropsy, or the drowsiness produced by lethargy." Mr. Hobbes asserts that "a man's judgement is the only standard of right and wrong;" and that "every man has a right to all things, and may lawfully get them if he can." Lord Bolingbroke resolved "all morality into self-love as its principle, and taught that ambition, the lust of power, sensuality, and avarice may be lawfully gratified, if they can be *safely* gratified." He also intimates that "adultery is no violation of the law of nature; and that there is no wrong, except in the highest lewdness." Mr. Hume maintained that adultery *must* be practised, if men would obtain all the advantages of life; that if generally practised it would in time cease to be scandalous, and that practised secretly and frequently, it would by degrees come to be thought no crime at all."[2] The foregoing is but a specimen of what may be found in the writings of those who have been considered men of exalted talents, and eminent philosophers, who have rejected the revelations of the Bible; and thus has it ever been, and thus will it be in all coming time, till mankind shall be enlightened by the teachings, and transformed by the influence of revelation. There is no other fountain of knowledge sufficient to enlighten the human mind; no other principles capable of controlling the turbulent passions of the human bosom, but those presented in the sacred volume.

The Bible, and that alone, furnishes an efficient remedy for all these evils. In proclaiming the universal paternity of God, it teaches the common brotherhood of the whole human family; and on this brotherhood, connected with

[2] Horne's Introduction. Ch. 1.

the impartiality of God's love to all his children, it bases our obligation of duty to our fellow-man. "Have we not all one Father? Hath not one God created us? Why do we deal treacherously, every man against his brother?" These questions were propounded by a prophet of God; and the teachings of Jesus, the precepts of his apostles, all recognize this great principle. As every duty man owes to God flows spontaneously from the influence of filial veneration and love to him, so there is not a duty obligatory on us towards each other which is not the fruit of fraternal affection. Hence the apostle says, "all the law is fulfilled in one word, even in this, thou shalt love thy neighbor as thyself." The language of our Saviour is still more clear and comprehensive: "Ye have heard it hath been said, thou shalt love thy neighbor, and hate thine enemy; but I say unto you love your enemies, bless them that curse you, do good unto them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust:" a precept sufficient in itself, to stamp the religion of Jesus with the seal of imperishable divinity. Similar to this is the language of Paul to the Romans: "if thine enemy hunger, feed him; if he thirst, give him drink;—be not overcome of evil, but overcome evil with good." Connect with these our Saviour's golden rule of doing to all others as we would have them do to us, and we have a perfect system of laws, sufficient to regulate our whole conduct towards all mankind. Let these laws be promulgated through all the earth; let them be understood, and made the rule of conduct by every man, and who will contend that they will not constitute an efficient remedy for all existing moral evils?

Shall we be told that these laws have been promulgated, and these principles inculcated, for more than eighteen hundred years, and have utterly failed to remove existing evils, and to accomplish the good they were designed to effect? That, having failed, we should now abandon them as inadequate to meet the wants of the world, and seek some more efficient remedy for moral and

social evil? To this it is sufficient to answer, that the laws of God as laid down in the Bible, especially in the New Testament, have never yet been tested, except to a very small extent, in the earth. For a brief period after the introduction of Christianity into the world, in the lives and conduct of the primitive believers, we see an exemplification of the natural influence of these principles—the inherent power of the perfect laws of God. So pure were the lives, so inoffensive and exemplary the conduct of the early Christians, that their most inveterate enemies had nothing criminal of which to accuse them, but were compelled to bear witness to the excellence of their characters, and the innocency of their lives.

But a great and deleterious change soon came over the Christian world. The vain "traditions of men," the changing "rudiments of the world," the mysticisms of a sublime but subtile philosophy, became gradually incorporated with the pure principles of the gospel. These, and kindred corruptions, were rapidly multiplied in the church. Doctrines diametrically opposed to the teachings of the Son of God were inculcated as essential elements of Christianity. Dogmas limiting the grace and mercy of God, and attributing cruelty and vindictive wrath to the Father of all spirits, obtained a place in the creeds of Christians, and were finally established as divine truths by the authoritative decrees of councils, and enforced by the strong arm of secular power. In proportion as these corruptions prevailed, and exerted their natural influence on the minds and conduct of Christians, the religion of Jesus lost in power and efficiency. Through their pernicious influence veneration to God and his laws was weakened; fraternal affection, designed to embrace the whole brotherhood of man, was circumscribed within narrow bounds; the most baleful passions of the human heart were fostered and immeasurably strengthened; until, as a necessary consequence, schisms arose in the church, divisions were multiplied, animosities were engendered, and finally, wars, the most sanguinary that have ever crimsoned the pages of history, were waged in the name, and ostensibly for the sake, of the holy religion of the Prince of peace. But, are these to be attributed to the imperfections of the Bible, the laws of God, or the teachings of Christ contain-

tained in that book? Assuredly not. As well may we contend that deliberate murder is the fruit of love in the heart of the murderer, as that such scenes are the results of the instructions of the sacred volume. No; it is only on the supposition that the Bible was unknown, or misunderstood, or that its teachings were totally disregarded, that we can rationally account for such conduct of professing Christians. And to what else but ignorance of the Bible, or contempt of its authority, can we attribute the extensive prevalence of moral evil in the world at the present time? Let the pernicious errors which have been incorporated with Christianity be done away; let them cease to exert their hardening and demoralizing influence on the Christian's heart and conduct; let the religion of Jesus prevail in its primitive simplicity and purity; let it be promulgated throughout the whole earth, and all men yield to its renovating influence; let the law of God be written in the hearts of the children of men everywhere; in a word, let the Bible be received and understood by all mankind, and its precepts be implicitly obeyed by all, and its great, appropriate work will soon be accomplished; man will cease to be the foe of his fellow-man; wars and contentions will cease to the ends of the earth; tyranny will come to a perpetual end; human slavery will be known no more forever; the rights of every child of humanity will be known and respected; sin will be finished and transgression ended; the kingdom of heaven will be built up in every heart; and the will of God will be "done in earth as it is in heaven." Thank God, the Christian world is beginning to understand and appreciate these great truths. A brighter day, we trust, is already dawning on the earth; a better era is drawing near; and the teachings of the Bible are beginning to exert their benign influence on the hearts, and to direct the lives, of the children of men. God speed the blessed work.

III. To "vindicate the ways of God to man," to reconcile us to the mysterious dealings of his hand, and to sustain us amid the trials, disappointments and afflictions of life, a revelation from heaven is indispensable. Living in a world of mingled good and evil, surrounded on every side by causes of suffering which we cannot avoid, and by sources of happiness we cannot grasp, our lives are made

up, in a great degree, of hopes and fears, of anticipations of good and apprehensions of evil, as well as of enjoyments, flowing from the bounties of divine Providence, and the exercise of the warm affections of our hearts, and of suffering, when deprived of these bounties, and deep affliction on the sundering of the strong ties of nature. Left to the unassisted guidance of reason, we cannot see why so much of imperfection and suffering should abound in the earth; why man, with his strong desires, his towering aspirations, his immeasurable capacity for enjoyment, should be placed in a situation where these can never be satisfied and filled; why some are destitute of the common blessings, even the absolute necessaries of life, while others, no more worthy, are rolling in luxury, with "more than heart could wish;" why death so often lays his cold hand on the smiling babe or prattling child, or removes the fond parent, leaving children helpless and unprotected, while the worthless are spared, and the aged linger on, even after all capacity for enjoyment seems to have long passed away. Above all, we cannot see why moral evil so extensively prevails; why sin is permitted to abound, marring the fairest work of God, perverting the noblest energies of the human soul, and destroying the happiness of so many millions of our race. These, and similar questions, have long agitated the minds of men; but, without the teachings of revelation, they have ever been unanswered. Human reason has ever groped in darkness whilst attempting to solve these mysteries; the most profound worldly philosophy has only been able to trace their origin to the operations of blind chance, or to attribute them to an inexorable, undesigning, but equally blind fatality. The light of revelation is alone sufficient to dispel the darkness which must otherwise rest on the changing events of life, and the inscrutable dispensations of Providence to man.

In the Bible we are taught that an all-seeing and beneficent Father watches constantly over all the works of his hand, ordering the time and circumstances of our existence, and directing the ever-changing events of our lives. We learn that the afflictions to which we are exposed are His messengers of final good to human sufferers, teaching us the unsatisfactory nature of all sublunary blessings, and

directing our minds to the attainment of some higher good. Hence David says, "Before I was afflicted I went astray; but now have I kept thy word;" and again, "It is good for me that I have been afflicted; that I might learn thy statutes." In the book of Job, whether considered an allegory or literal history, we have a striking illustration of the great benefits resulting from adversity and the most severe sufferings. The trial of patience, power of endurance, and fidelity to God, to which he was subjected, resulted in a greater good to him than he could have otherwise attained; and he became far more happy than he could have been had he never experienced such sore afflictions. The prophet Jeremiah teaches us that the Lord "doth not afflict willingly, nor grieve the children of men,"—that "though he cause grief, yet will he have compassion according to the multitude of his mercies." Paul asserts that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth;" that these chastenings are for "our profit, that we might be partakers of his holiness;" and finally, that they yield "the peaceable fruit of righteousness unto them which are exercised thereby." Looking, then, upon the pains, disappointments and sorrows of life, by the light of revelation, we are prepared to receive them as the faithful chastenings of a Father's hand, who afflicts in love; and we are led by them to bow our spirits in filial submission to him, and to respond to the sublime sentiment of our blessed Redeemer, Thy will, O God, not ours, be done!

With regard to moral evil, or sin, we learn from the Bible that this also is under the control of omnipotent Goodness; that, however it may have been introduced into the world, or however extensively it may prevail; whatever may be its immediate consequences or visible results, God never designed it as an end in his moral government; but, in the final consummation of his purposes, as the efficient means to some other end, which must be ultimately good. Hence the Psalmist exclaims, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain;" and the apostle of our Lord declares that "where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal

life, by Jesus Christ our Lord." Here we have a solution of the otherwise inexplicable problem of the existence of moral evil under the perfect government of an infinitely wise, powerful and beneficent Being. And, what other, or different solution can satisfy the mind of man? What other view of this momentous subject can reconcile us to the evils that are in the world, or cause the soul to bow with filial submission to the requisitions of the divine government? And yet we are told by some, of whom we should expect better things, that the Bible, from which alone this instruction is derived, is an antiquated book, full of errors and imperfections; and there are not wanting those, even in the Christian ministry, who seem disposed to have as little to do as possible with the sacred volume.

IV. Finally, and preëminently, we need a revelation from God to teach us our destiny beyond the grave. There is, in man, an innate, an almost unconquerable desire of continued existence. Life is the medium through which we enjoy all blessings and sources of happiness; and every thing conducive to our well-being is adapted to our wants and capacities as living beings. Reason and experience teach us that every thing of a worldly nature we prize in life loses all its value in death. To the grave we can carry none of our earthly possessions, however fondly we may cling to them in life. There the sweets of friendship cannot be enjoyed. In the silent repositories of the dead the voice of affection cannot reach us. The ties that bind us so strongly to earth and the loved objects of our heart's warm sympathies, are rudely broken by the unfeeling hand of death. By the unassisted light of reason we cannot comprehend how the goodness of God can reach us, or how we can become the recipients of his loving kindness in the tomb; and we are ever ready to exclaim, with Hezekiah, "the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth; the living, the living, he shall praise thee, as I do this day." To sink, therefore, into the unbroken, dreamless slumber of the grave; to die, and become as though we had never been; to drop into dreary nothingness, to blank annihilation—the thought is most agonizing to the human

soul. How, then, does the solemn question, "If a man die shall he live again?" come home with a resistless energy to every human bosom.

And where shall we seek a satisfactory answer to this all-absorbing question? Where shall we look for that instruction which will remove all doubts and darkness from our minds? Reason is insufficient; analogy is silent; science is voiceless; and the most profound philosophy is inadequate. It is the province of the Bible, and of that alone, to dispel the darkness and break the silence of the tomb, and give to man the assurance of immortality beyond the grave. On this point the teachings of revelation, though brief, are sufficiently full, explicit, and satisfactory. And it is worthy of special remark, that the evidence on which the doctrine of human immortality is predicated, grows out of the same fact which proves, beyond a rational doubt, the divinity of our Saviour's mission and doctrine, viz: the resurrection of Christ from the dead. That man was created for a future and endless existence, is a truth which will be denied by no intelligent believer in the teachings of the Bible. Hence, neither the mission, death, nor resurrection of Jesus, was the procuring cause of human immortality. This was a truth before he came into the world; but a truth of which man had no definite understanding, though he might have cherished a faint and unsatisfactory hope. By the life and teachings of our Redeemer, but more especially by his death and resurrection, he "hath abolished death, and hath brought life and immortality to light through the gospel;" thus unfolding the eternal purpose of God, and making known to man his destiny beyond the grave.

Of the nature of that future existence to which we and all our race are destined, and of our condition in the eternal world, *the Bible reveals to us all we need to know.* That our existence will be endless in duration, we learn not only from the natural force of the terms "incorruption" and "immortality," employed by the sacred writers in describing it, but from the express declarations of our Saviour, relative to the condition of man in the resurrection state. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." That it will be

purely spiritual, freed from the pains and infirmities of the flesh, and all the corrupting passions incident to our present physical organization, is clearly taught by the great apostle. That it will be sinless, we infer from the very nature of that existence, as well as from the absence of all temptations to sin. And, finally, that it will be holy, happy and glorious, is not only a necessary conclusion from its nature and circumstances, but a truth expressly taught by Jesus and Paul. To be "as the angels of God in heaven," is to be equal to them in holiness, happiness, and true glory. To be raised from corruption to incorruption, from a natural to a spiritual state of being, from dishonor to glory, is to be fully "changed into the same image" of God, "from glory to glory, even as by the spirit of the Lord."

The Bible not only reveals to us a glorious immortality, as the ultimate destiny of our race, but it prepares the spirit for that blissful state. By unfolding the loveliness of the divine character, it inspires in the human heart that ardent love to God which leads us to "live unto the Lord," even while dwelling in our earthly tabernacle. It teaches us the nature of that holiness which will constitute the felicity of heaven; and invites us to strive earnestly for its attainment in this life, that the joys of heaven, the bliss of eternal life, may be begun on earth. By making known to us the fadeless realities, durable riches, and "fulness of joy" of the eternal world, it weans our affections from mere earthly good, raises them on high, and fixes them on heavenly things. Its "exceeding great and precious promises" strengthen our souls to resist temptation; inspire us with living faith which works by love, purifies the heart, overcomes the world, disrobes death of all his terrors, divests him of his envenomed sting, and gives us a victory over the grave. What more than this, concerning our future destiny, can we need in a revelation from heaven? Thank God for the unspeakable gift.

There are, it is true, other questions relative to our future existence to which a greater or less degree of importance is attached by different individuals. Whether all the punishment for sin is to be inflicted in this life, all the deleterious consequences endured in our present state

of being, or whether these consequences will follow us, and affect our condition in the eternal world, subjecting us to loss of happiness, and to a state of discipline, of longer or shorter duration, resulting in perfect deliverance from all imperfection and impurity, and in entire submission and reconciliation to God; whether we shall pass directly from our mortal condition, to a state of conscious being, between death and the resurrection, or remain for an indefinite period in a state of unconscious slumber; whether the resurrection of the dead be a progressive work, commencing with the resurrection of Christ, as "the first fruits of them that slept," and following, in a brief period after death, to all men; or an event yet future to all who have lived and died on earth, to be accomplished simultaneously at some specific time yet future; whether, in the immortal state, we shall recognize all those who are dear to us in this life, and cherish towards them the peculiar affections which now bind us so strongly to them; or whether all the affections of our souls will be merged in one all-absorbing love to God, and all human and angelic beings,—are queries which have probably, more or less, agitated all Christian minds. But, is the solution of these questions of that importance to man which some attach to it? Is it necessary to the perfection of Christian faith, hope, and obedience to the requirements of God's law? Were such the facts, we must believe that a God of infinite love would have given us some clear revelations on these points; that He would not have left his children to grope in darkness on subjects so essential to their interests.

With respect to the duration of punishment, or the consequences of sin, much has recently been published in our denominational periodicals, eliciting considerable talent, and some warmth of feeling on both sides of the question. We have no right to impugn the motives of those brethren who have engaged in this controversy. They are among the most faithful and devoted members of our ministry, nobly laboring in the vineyard of our common Master. But, we may inquire, has the discussion, thus far, resulted in any good? Has it tended to draw more closely the bonds of fraternal affection between the brethren engaged in it? And will its continu-

ance tend to consolidate and strengthen our denomination? Or, will it not, on the other hand, give occasion to the opposers of Universalism more successfully to resist our progress? Indeed, have they not already taken advantage of this circumstance to represent the denomination as becoming divided, and tending to dissolution?

If our heavenly Father has so ordered the administration of his moral government that all the deleterious consequences of sin are to be endured in this life, ought we to complain? If, on the other hand, He sees, in his unerring wisdom, that it will most conduce to our greatest ultimate good, that some of these consequences shall extend to a future state of being, to result in perfect reconciliation, and freedom from all imperfections, ought we to be dissatisfied? On one point we may be perfectly certain; if sin shall follow us into the spirit world, condemnation and suffering must there be endured. Among the fathers in our ministry who have gone to their final rest, some have believed in a state of future retribution, or discipline, whilst some others have not received such principle as warranted by Christian revelation. Of the former we may mention Winchester and Murray; of the latter, Ballou, Balfour, and some others. But was the Christian character of either of these distinguished individuals visibly affected by his peculiar belief on this point? Was the Christian faith, hope, or charity of either of them increased or diminished by this circumstance? Did the ardent piety of either depend on his belief or rejection of this doctrine? Or, was the death-bed of either more or less peaceful and happy on this account? Assuredly not. Why then should we not rest satisfied with the belief which the Bible unfolds to our individual understanding; and leave all others quietly to form and cherish such opinions as shall seem to them inculcated in the Book of life? After all, the subject must be viewed rather as a philosophical principle, to be received or rejected according to our individual convictions, than as an article of Christian doctrine, essential to the perfection of our piety and happiness in life, or our tranquility in the hour of death.

On the subjects of an intermediate state, of the resurrection of the dead, and of the recognition of friends in

a future state of being, the reader may consult the January number of the last volume of this work, in which will be found an able article from the pen of the Editor, in which these questions are considered at considerable length. It may not be improper, however, to remark that no great importance can really attach to either of these questions. Should we, on leaving this world, enter immediately on a state of conscious being, with capacities for enjoyment or suffering, we may cherish the confident assurance that all the circumstances of that state will be perfectly adapted to our condition and necessities; and such as will infallibly secure to us the highest good of which our natures shall be susceptible. On the other hand, should the dissolution of the body be succeeded by a period of unconsciousness, represented in the Bible as a sleep, between death and the resurrection, it matters not how long that state may continue; whether a moment or thousands of years; for on awakening from it, it will be to us but as a night of healthful slumber to our bodies in this life. There can be no consciousness of the loss, even of a single moment of time. Should we, on arriving in the heavenly world, meet and recognize our near and dear earthly relatives, and love them as we do in this life, the exercise of the parental, filial, fraternal, conjugal and social affections will impart to us the same happiness there as here. But if all these ties shall be dissolved, these peculiar affections obliterated, we shall, undoubtedly, find ourselves bound by still stronger ties to God and our fellow humanity; affections of a higher, purer nature, will fill our souls with a "joy unspeakable, and full of glory;" for "love is of God," and it cannot die. On all these points we cherish the most unwavering assurance that whatever will conduce to our highest good, whatever will tend to secure our most perfect ultimate happiness, is infallibly secured to us, and the whole family of man, in the immutable purposes of God; for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Such are the instructions and revelations of the Bible; such the glorious and illimitable hope it inspires in the hearts of the dying children of earth. And we may,

with the utmost propriety, repeat the inquiry, what more do we need? What further instructions are necessary to guide us in the way of righteousness and peace? What additional revelations do we require as the foundation of Christian faith and hope and joy? Instead of seeking for new and more perfect revelations in the vagaries of modern Psychology, or the idle dreams of infidel Seers, it becomes us to treasure up in our minds, and to carry out in our lives, those which are contained in the Bible. If we believe these are insufficient, it may be well for us to ascertain whether we have learned, and reduced to practice, all contained in that volume.

But, we are told that although the Bible has done very well in past ages of the world, it has now become antiquated; that such has been the progress of mankind in science, philosophy, civilization and refinement, that something more has become necessary for human instruction; that however it may have been adapted to comparatively ignorant, uncultivated ages, and however much of good it may have accomplished during the past, the world has now outgrown it, and needs something better adapted to the present condition of mankind. Is this, indeed, the fact? Has the wisdom of man become superior to the wisdom of God? Is nothing more to be accomplished by that Book which has wrought out the most stupendous changes, and effected the greatest revolutions ever witnessed in the world? It may be well for all who cherish sentiments like these, to inquire what has conduced to this great progress of the world? What has tended, more than all other causes combined, to advance civilization, refinement, and every thing that truly exalts and dignifies humanity. What has ameliorated the condition of so many millions of our race? A review of the past history of the world, a comparison of the present condition of that portion of our race on whom the light of a revelation from heaven has never dawned, with that of those who have the Bible in their hands, must convince every unprejudiced mind that it is to the influence of that volume, more than to any other cause, that the civilized and most enlightened portions of mankind are indebted for their present condition, and exalted privileges. And is the great work of civilizing and exalting our race now accom-

plished? Is the earth already "full of the knowledge of the Lord, as the waters cover the sea?" In a word, is the appropriate work of the Bible finished? Is there nothing more it can do for suffering humanity? The world has not out-grown the Bible; nor, until civilization, refinement, and all the social virtues shall be carried to "the ends of the earth;" until all mankind, "from the least to the greatest," shall know God; until wars and contentions shall cease; until iniquity shall no more abound, sin come to a perpetual end, and "the kingdoms of this world become the kingdoms of our Lord, and of his Christ," can it be out-grown.

As a denomination, Universalists have heretofore been distinguished among the various Christian sects for their strong attachment and fidelity to the Bible. It is the armory from which all the weapons of our successful warfare have been drawn. Armed with the sacred truths inculcated in that inspired volume, the fathers in our ministry went forth "conquering and to conquer." With these spiritual weapons they became "mighty, through God, to the pulling down of strong-holds" of bigotry and error. They feared no foes; but when attacked, they "waxed valiant in fight, and turned to flight the armies of the aliens." Comparatively destitute, as most of them were, of a finished education, and unfurnished with the learning of schools and the church, they depended wholly on the sacred Scriptures, interpreted by enlightened reason, to refute the arguments of their opponents, and to sustain the great principles of the doctrine they inculcated. Nor did they labor in vain; and the unparalleled success which attended their labors can be attributed to no other cause than their strong attachment to the Bible, and their faithful application of its sanctifying truths.

The past and present history of our denomination, not only demonstrates the truth of the foregoing remarks, but it shows, beyond contradiction, that whenever a minister in our connection has disregarded the supreme authority of the Bible, counted its teachings inadequate to promote the best interests of his people, substituted for them the lights of science and philosophy, and sought, in "the rudiments of the world," for that which can make

men "wise unto salvation," the cause of truth has invariably languished under his ministration; and he has ceased to be useful in the gospel ministry. Nor is this all; societies have languished for the bread of life, whenever and wherever their preachers have abandoned the Bible as a sufficient rule of Christian faith and practice; and among the great numbers which have been organized in years past, some are now asleep, while others have become extinct.

The present state of the Christian world is peculiar. The elements are in wild commotion. Doctrinal principles which have long and generally been received as infallible truths, are now doubted. It is felt that the popular theology needs remodeling, to meet the wants of the age in which we live. At no period, in the past, has so great a responsibility rested on the friends of the Bible as at present; and on no denomination does this responsibility rest more heavily than on Universalists. On us, in an eminent degree, devolves the duty of defending its sacred truths; and of extending its benign influence in the world. May we continue faithful to the trust reposed in us by the great Head of the church; and in all our ministrations manifest our attachment to the Bible, by urging its claims upon our fellow men as a sufficient revelation from God to man. W. S.

Art. II.

The Argument of Analogy.

It would be strange if any man could find out the work of God perfectly, if he could map out the ways of the eternal Mind, follow and survey and stake out his paths through the abysses of the infinite. It would be very marvellous if he could do this, seeing the longest human life is but a click of the pendulum, compared with the numberless and measureless cycles of ages which stretch, backward and forward, along the endless life of God.

The wonder is, not that sometimes God's plan and method are above our reach, that his design in any given case resists the utmost effort of our reason; but the wonder *would* be in an opposite condition of the question, —and the wonder *is* that any rational being, knowing that we see only the means, and these but in part, and the end not at all, should make up a verdict in regard to final issues, as confidently as if the whole machinery of the divine government, and all its aims, means and ends were laid open to him.

Yet there are many professed theologians who do this, and reason as though the conclusions based on their, perhaps unconscions, assumptions, were beyond the reach of assault. They appear to think they have penetrated the plan of God in regard to the subject in review, and all the possible ways in which the proposed end can be reached; and they affirm with great confidence that the end may be predicted with entire certainty from the nature of the means seen to be in operation; that what *is* now is indicative, declarative of what will be; that the same laws prevail in the future life which regulate the affairs of this life—that God is the same yesterday, to-day and forever; and whatever the rules of his conduct towards men in time, they will continue the same in eternity.

Hence whenever we assert that, if God wills to save all men, and can save all men, then all men will certainly be saved; we are met with the reply—God wills all to be saved now, and can save all now, but he does not; and there is no reason to suppose he will do any differently in the future from what he does in the present. "God desires the present as well as the future salvation of all men," says one, "and he has made ample provision for both. But one thing is manifest—all are not saved from misery and wretchedness in this life. If the *benevolence* of God will influence him to save the whole race unconditionally from eternal ruin, why is not his benevolence exhibited now, in the salvation of all unconditionally from guilt and misery? If he suffers the sinner to ruin himself in this world, how do we know but he will for the same reason suffer him to ruin himself in the next world?"

Now leaving out for the present any discussion of the question involved in the word "unconditionally," let us

follow this sort of argument to its logical consequences, and see how far its advocates will accept and defend them. Possibly it may be found that this kind of analogy goes too far and proves too much.

The point of the argument lies here: God's benevolence does not save men from present misery, therefore it will not save them from endless misery. You cannot argue universal salvation from God's goodness, because that would necessitate immediate salvation from present sin and misery, from every form of evil, which is not the fact. Evil and woe exist here consistently with the divine benevolence, therefore it may always exist consistently with it, for God is without variableness or the shadow of of turning.

If taken without thought or examination, this looks very plausible, and may readily deceive a mind that never goes below the surface. But if the reasoning is good, if the argument is sound, it will admit of universal application, and by it we may try all the dealings of God with man. Let us test it in a few cases, and see what force there is in it.

Of course the work of salvation is not finished. There are multitudes now living, not converted, wandering in error and sin, who will yet be reached by the agencies appointed, who will be converted by the Holy Spirit, and incorporated into the church of Christ. This is the doctrine and belief of all Christian denominations,—of the very same persons who employ the argument in review against universal redemption.

But if the argument be souud, there is no hope, no possibility of such a thing. The number of the redeemed is full. If the goodness of God would lead him to convert or save any more in the future, it would lead him to do it now. If he desires their salvation at any time hereafter, he desires it just as much at the present time; and no reason can be assigned for their future conversion, which does not apply with equal force to the present moment.

"If the benevolence of God will influence him to save the whole race," says one author, "why is not his benevolence exhibited *now*, in the salvation of all from guilt and misery?" And if the benevolence of God will influ-

ence him, a year or ten years hence, to save one soul yet in the bondage of error and sin, why is not his benevolence exhibited *now* in the salvation of this soul from error and sin? God is unchangeable, the same ten years hence that he is now, and his goodness will be no greater then than at this moment. Of course, then, the work of salvation is at an end, if this argument is a logical one. Either this, or the same reasoning which allows the future conversion or salvation of one soul not saved now, will allow the future conversion and salvation of all not saved now. And the consistency of God's goodness stands alike in both cases.

But believers and disciples, the truly good and righteous—do these suffer nothing in this world? Are they delivered from every form of evil? Certainly not. In common with the rest of mankind they are subjected to griefs and trials, to the sorrows and ills, incident to the lot of man. And we often hear, from the same quarter from which comes the argument in hand, complaints of how many and various are the sufferings of good men, of the multiplied evils falling to their lot. And the Scriptures are appealed to; Moses and David, Jeremiah and the prophets, and the apostolic record of those who "had trial of cruel mockings and scourgings, of bonds and imprisonments, who were stoned, sawn asunder, slain with the sword, wandered about in sheep-skins and goat-skins, being destitute, afflicted and tormented," (Heb. xi.),—all these are summoned as witnesses to prove the afflictions of the righteous. Nay, from this very class of facts the doctrine of future retribution is argued, the necessity of rewards and punishments in the next world, in order to adjust the inequalities of this; giving to the persecuted righteous good for his evil, and to the wicked persecutor evil in his turn.

But if the logic of Orthodox analogy be sound and just, the opposite conclusion would seem to follow, as the only legitimate deduction from the premises. "If God suffers the sinner to ruin himself in this world," says the writer named, "how do we know but he will, for the same reason, suffer him to ruin himself in the next world?" Exactly; and if God permit the righteous to endure such a weight of suffering in this world, how do we know but he

will, for the same reason, permit him to endure an equal weight of suffering in the next world?" The kind of suffering is not in question, but only the fact, the principle, involved in the argument, which is the same in both cases.

Of course, the reasoning against universal restoration being good, it must hold equally in the case of the righteous. "You cannot argue the future salvation of all men from God's goodness, because that would necessitate immediate salvation from present sin and misery, which is not the fact." Very well; then you cannot argue the future deliverance of the righteous from affliction and suffering, because that would necessitate immediate deliverance from present affliction and suffering, which is not the fact. If it is not inconsistent with his benevolence that they should suffer in this world, it will not be inconsistent with his benevolence that they should suffer in the next, and forever—for he is without variableness or turning. So the argument lies as strong, and as weak, on the one side as on the other. The reader can judge whether this sort of analogy does, or does not, prove too much.

But again: Believers, and those elected to salvation, are not perfect, not without sin. "Even the best of men," says one well known, "have sad remains of the corrupt nature about them." And one of the authorities quoted in Dr. Beecher's "Conflict of Ages," says, that the "frowardness of our nature doth always bring forth some fruits of malice and rebellion, in such sort that even they which are most holy, although they resist it, yet are they defiled with many infirmities and offences, so long as they live in this world." (Harmony, p. 172–3.) And the Scriptures assert that "there is none that doeth good, no not one," and Paul himself confesses to his failures and shortcomings. Let us apply the argument here also.

If the benevolence of God will suffer even the "most holy" to fall into temptation, and "to be defiled with many infirmities and offences so long as they remain in this world;" then his benevolence will suffer the same imperfections and infirmities to beset them so long as they live in the next world. And so heaven is only a dream, and its ineffable purity and bliss but an empty name. You cannot predicate any thing of his goodness or mercy in the future, which may not be affirmed with equal force in *reference* to the present.

And the difficulty cannot be met at this point by saying, that the Scriptures reveal the deliverance of the righteous in the future life from all the infirmities and sufferings of the present life. The question is not now what we may assert from the Scriptures, but what we may legitimately argue from the goodness of God. If it be affirmed that the Scriptures declare the final holiness and happiness of the righteous, we reply, that they declare the final holiness and happiness of all mankind; but this is an abandonment of the argument in review, and the substitution in its place of a new method of reasoning, and a new class of proofs.

As to the argument of divine goodness, singly and alone, any objection to the future deliverance of all men from imperfection and suffering, because they are not delivered now, lies with equal weight against the future deliverance of "even the most holy" of men, because they are not delivered now.

One further application of this analogical reasoning. It is contended, with great zeal sometimes, that sinners are happy in this world, and escape the just punishment of their sins; and indeed on the whole, enjoy much more than the righteous. We have glowing descriptions of the good things falling into the lot of wicked men, of their ease, and wealth, and luxuries, though in the daily commission of the greatest wrongs; and of the entire absence of all outward calamities and inward remorse, and even of the common ills of human life, as sickness, loss of property, loss of friends, &c. And from this point too is demonstrated, as supposed, the necessity of future punishment, that they who have received their good things here, may receive their evil things hereafter.

But we reply, in the spirit of our present argument, if it is consistent with the justice of God that sinners should escape the punishment of their sins in this life, it will be consistent with the same justice that they should escape in the life to come. You cannot argue from this quarter for a judgement of retribution hereafter, for that would necessitate a present immediate judgement of all wrong and transgression, which of course the objector in this case does not admit. It is plain that if God permits the wicked to be happy in their wickedness now, and he is the same forever, he will forever permit them to be happy in their

wickedness. The same spiritual laws that regulate the issues of good and evil in this world, will prevail in the next; for the divine government is perfect, and therefore unchangeable.

And now let us put this and that together. God has so ordered his government that the good are miserable, and the wicked happy, in the present life. To his friends he ministers suffering; to his enemies enjoyment. Now, what is consistent with his goodness and justice to-day, will be consistent with them to-morrow, and through all eternity; and therefore this state of things will continue forever. Thus we see the results are reversed; sinners are endlessly happy, and the saints are endlessly miserable! Plainly, no other conclusion is possible, if we admit the soundness of this argument of analogy.

Thus have we followed to its results the objection to the salvation of all men, which reasons from present evil to future endless evil. And manifestly, if the existence of sin and evil is a legitimate and unanswerable argument against their final destruction, all are involved in the same calamity. If the analogy is good in part, it is good throughout, and the same order of things established now, will remain always, and heaven will be no better than earth, and hell no worse.

In conclusion, we remark that the great error of all this kind of reasoning lies in overlooking the fact that the present order of things is only for a time, so intended in the beginning, a means to an end. We cannot, therefore, argue from what is for a day, to what shall be for eternity. What is perfectly consistent with the divine wisdom, or justice, or goodness, as a means, may be directly opposed to these as an end; and though positively required in the one case, may as positively be rejected in the other.

It would be idle to judge of the architecture of a palace by inspecting the scaffolding, or the rubbish gathered about the foundation wall. You must wait until the structure is complete, before you criticise its style, proportions, or beauty, or undertake to pass judgement on the design and aim of the builder.

So we must not decide too hastily that evil will enter into the finished work of God, because we see sin and suffering present in the progress of the work. These are

only the scaffolding of God's great temple, consistent with the process of erection, but wholly inconsistent with the object of the building when finished. The same plan which introduced them as a means, excludes them as an end.

Of course, we cannot determine all the objects which God has it in view to obtain by the present order of things, the mingled good and evil of our earthly life. "No man can find out the work that God maketh from the beginning to the end." But this is certain, "the end is not yet." What we see and suffer is not the result, but the means to it; not what God will rest in as final, but what he is using as instruments for the fulfilment of his purposes. And though we are too near-sighted to sweep the whole field of his plans, or penetrate to the last results, we may count it as sure that they are all good, for God is love, and love cannot rest in any thing opposite to its own nature, any thing essentially and fixedly evil.

The present, with its passing sorrows and trials and discipline, is the ladder of many rounds by which we mount up to the future. And when that glorious future is gained, we shall need it no longer—the shadows of evil passed away, we shall rejoice forevermore in the revelations of God's infinite wisdom, and in the blessedness of his infinite love. T. B. T.

Art. III.

The Conflict of Ages.

The Conflict of Ages; or, the Great Debate on the moral relations between God and Man. By Edward Beecher, D. D. Boston: Phillips, Sampson & Co. 1853.

The department of divinity should surely be excepted from the judgement which affirms that the American mind is sluggish and tardy in its contributions to literature. New England was colonized by a theology; and the in-

tellect of New England, loyal to its ancestry, has displayed great activity, boldness, and originality in this department of thought. The names of Edwards, Hopkins, Emmons, Stuart, Taylor, Channing, Ballou, Bushnell, Norton, Park, and Theodore Parker, are no unworthy symbols of that enterprise, daring and persistence, that ingenuity, acuteness, and independence of traditional trammels, which have distinguished the *practical* working of the Anglo-American mind. For such qualities have been exhibited by these men, not in secular literature or science, where no discredit attaches to originality, and where glory awaits discovery, but in the field of thought most secluded from radical influences, and where novelty of speculation imperils influence and character.

The association of the name Beecher with some form of uncompromising utterance or uncanonical speculation, has been so common, that a hasty reader is not likely to be surprised with any new and startling theory that may be linked to that heretical sign. The venerable Doctor has been called the father of more brains than any man in America. Certainly he is the father of more non-conformity than any other man can point to. The brains which owe their parentage to him have no sleepy quality, but attest their presence by the general mental effervescence in the region where they work. The Pastor of the Plymouth Church, in Brooklyn, enjoys (we use the word in its active sense) a widely questioned reputation for soundness. It has been said of him by a distinguished divine, and said as a reproach, that the only positive article of his creed, is, that men ought to be better; and as to the three cardinal evils, slavery, intemperance and bigotry, he has certainly published his creed pretty widely, and interpreted it so that nobody could misunderstand him. His brother, the Rev. Charles Beecher, is known by two printed discourses against all creeds, and a report endorsing the Tartarean origin of spirit-rappings. Miss Catherine Beecher attacked the dignitaries of Yale College, for upholding a young clergyman who had trifled with the affections of her friend, and gives us an amusing account of her flight from town to town, to evade her "various brothers in full pursuit," till the volume could be committed to the press. Mrs. Harriet, has struck a

blow upon the heathenism of the state and the hunkerism of the church, which no masculine muscles could have swung, and which is echoing yet in the public sentiment of every nation. If the new theory be true, with which the name is now connected, and which we are to consider in this article, to what family of schismatic and chivalric angels that fell with the great apostate, must they be referred? Milton tells of none quite worthy to be their darkened ancestor.

The conservative feeling and thought of the family-stock, seemed concentrated in Dr. Edward Beecher, of Boston. He has always been reckoned a man of such substantial orthodoxy, such cool judgement, wide learning, and gravity of sense, as to stand for a counter-weight to the unreliable impulses of his kindred,—the contribution made by the family blood to established ideas in order to maintain some equilibrium of influence in society. He has been regarded as a sort of pledge that the stock was not theologically lawless, and has even been looked upon as atoning for the rhetorical and emotional friskiness of his relations, by the weight and stamina of his allegiance to the recognized body of divinity. And yet it has been reserved for this man to crown the pyramid of eccentricities which his kindred have reared, and to lift his name the highest of all as a dissenter from the standards of Orthodoxy.

We allude, of course, to his recent publication, "The Conflict of Ages," a stout duodecimo of five hundred and fifty pages. Always held to be a man rooted and grounded in the Congregational divinity of New England, a firm barrier against slippery Bushnellisms, whose whole moral structure was of Orthodoxy all compact, this volume has startled the community with a revelation of inward wrestlings with the system which well nigh crushed his faith, while they trampled his peace; and we may turn to it for as uncompromising and stinging assaults upon its justice and loveliness, in its common interpretation, as can be found in any Universalist literature.

Dr. Bushnell attacked the *definitions* of New England Orthodoxy. He would change its versions of the atonement, the trinity, regeneration, and the general office of Christ, into other statements. He denied that they are

the clear intellectual equivalents of the poetic Biblical generalities of doctrine. Retaining the old canvas, he called on the church to see and admire how easily the old Puritanic landscape of divinity would melt, under the magic of his chemistry, like the outlines of a disagreeable dissolving view, into the soft scenery of a genial and mystical faith. His books, if accepted, alter the whole complexion of Orthodoxy, change its expression, and supply it with another set of working forces. But Dr. Beecher does not propose to reshape the doctrines of the creed. He insists on keeping every figure and cloud in the theological picture which the old masters of Trinitarianism have left. Only he would set it in a different light from any yet shed upon it. In the light which he has discovered, and there only, he would say, its meaning comes out. There alone does it catch a glow, and warm up and look attractive. He will listen to no tampering with the strict definitions of depravity, no paltering in a double sense about the atonement, no sentimental mystifications of eternal punishment. The cardinal doctrines are all true, only they are combined now in such a way as to make a system too repulsive to get a strong hold of the depraved heart of the world, too gloomy to inspire a saint with joy. And so his book is really a more subtle assault upon Orthodoxy, than Dr. Bushnell's. For the new element which he offers to harmonize it, is one that never can be accepted by one in fifty thousand of the human race, and not by one in a million of even the Orthodox readers of the Bible. We have, therefore, the novel spectacle in New England, now, of a man clinging with a masterly grasp, to all the fundamentals of Orthodoxy, and yet strengthening the hands of those who rebel against it, more decidedly than any open opponent could do; ardently zealous to be its champion, but dealing it a blow, in offering his advocacy, beneath which it reels as it has seldom done under any heretic's arm.

We can hardly assume that many of our readers are ignorant of the positions which "The Conflict of Ages" takes up; and yet, in justice to the work itself, we will set them forth as briefly as possible, before offering any criticisms or reflections upon them. It is only just to say, that Dr. Beecher writes like a strong, earnest and sincere

man, more zealous for the honor of religion, than for the triumph of any theory. As to its literary claims, we must say that his book is quite diffuse, goes over the same ground too often, and prorogues most wearisomely the great point which it is intended to press. It might have been condensed, by a skilful writer, into half the space, with advantage to its force. Moreover, to use an expression of Mr. Choate, the author certainly *overworks* some two or three words of the language, such as "honor," "right," "emotion," "honorable emotion," so that we came to pity them deeply for their excess of service, before the volume was finished. But against these defects are to be set the large learning which the book displays, the careful elaboration of its plan, the vigor of the argument, an admirable fairness in treating the opinions of others, and a most rare nobility of controversial spirit, which has suffered no sneer, no denunciatory passage, no expression of bitterness, or ill temper, to sully a single page.

All his severity is reserved to set forth the distress and the baleful influence which the system of Orthodoxy, as now adjusted, must leave in every sensible soul. The two moving powers of Christianity, according to Dr. Beecher, must be sought in a thorough doctrine of the ruined condition of man as a sinner, with all its dreadful consequences, and an equally plain developement of the justice and benevolence of God, so far as he has arranged the structure, conditions, and helps of our probation. The decisive point of trial for every system, therefore, is this: can it give a thorough view of depravity, so as to go to the bottom of the human malady with its probe, its revelations of danger, and its remedies; and yet mingle with all this nothing that shall misrepresent and dishonor God, and so make the system, logically viewed as a whole, a source of torture to the sanctified and fully developed mind, exquisite in proportion to the degree of its sanctification? Dr. Beecher denies that the Orthodox theory, as commonly interpreted, can stand this trial. It succeeds in the first point, in making human depravity black enough, but it darkens also the character of God; and so its forces do not play together. By a most happy and expressive analogy the author shows us the system of Orthodoxy, in its

relations to the human race thus far, as a steam ship, whose wheels play in opposite directions; so that it has no power to resist the winds and currents, or to go ahead, but must revolve incessantly, and be wrenched and strained by the false adjustment of its machinery.

The impeachment of Orthodoxy, with regard to the dishonor which it casts upon God, is rested by our author upon four principles, which are supposed by him to be self-evident and supreme: first, the distinction that should be made between the innocent and the guilty; secondly, the distinction that must be recognized between original constitution and responsible character; thirdly, the general obligations of a supreme mind to dependent ones; and fourthly, the special obligations of the Creator to make the constitution, powers, circumstances and probation of new-created beings favorable to them. Dr. Beecher is very bold and uncompromising in affirming the final authority of those innate sentiments of equity and benevolence which our nature possesses, as tests of theological tenets. He shows that it is hopeless and absurd to defend the dealings of God towards men, on other principles than we should use to defend the dealings of an earthly ruler towards his subjects. Any suspicion cast upon the legitimacy of these sentiments, any tampering with them in favor of a cruel theology, he does not hesitate to say will subvert the very foundations of the government of God. "How could we see, or adore, the glories of the divine character," he asks, "how could we ever enter into rational and joyful communion with God, if he had so made our minds that our intuitive judgements of honor and right were, or could be, opposed to his own? How could we ever correctly judge of the honor or rectitude of his conduct, if the standard of honor and rectitude revealed by him, in the structure of our minds, did not agree with his own standard on the same points? Such a state of things would lay the foundation of necessary and eternal discord between him and us, and that on the most important of all practical questions."

Now, in the light of these principles, Dr. Beecher sets the statements of modern Orthodoxy without any flinching. A strong mind is bound to feel and act benevolently towards a weak one; and yet that system is obliged to

maintain that God, the greatest of all beings, makes himself, and not his creatures, his great end. We cannot rightly be held responsible for any thing but our voluntary moral constitution; and yet that system shows us man punished either for, or on account of, an involuntary constitution which he received from God. It is a first principle of right, that one person ought not to be punished for the conduct of another, to which he did not consent, and in which he had no part; and yet that system, as interpreted by the majority of its defenders, does imply and endorse such a principle, by its doctrine of federal headship and organic corruption. Beings that do not exist by their own wills, and are to exist for eternity, ought to be endowed by their Creator with favorable constitutions and propensities; and yet the system of Orthodoxy tells us that the original drift of man is inevitably and powerfully towards evil and ruin. A creature made for eternal bliss or misery ought to be placed by his Creator in circumstances favorable to right conduct; and yet this system confesses that man is placed amid extreme temptations which, independent of a depraved natural constitution, would render his salvation doubtful.

Here, then, is Dr. Beecher's conflict of ages. There is radical discord between the Orthodox ideas of life, depravity, and judgement, and the eternal principles of equity, as they apply to God. He insists that the great Unitarian leaders have been justified in their declarations that Orthodox divinity is at war with the truth, goodness, and glory of the Creator. The discord is insoluble, he maintains, by any argument or any principle, which old school or new school theologians have brought to bear upon it; and, without a different adjustment than any yet proposed, Orthodoxy must be condemned to continual inefficiency and intestine war. "He who holds that God is the author of the facts alleged, finds himself constantly urged by the demands of logical consistency to evade, or else to call in question and deny, the real and self-evident principles of honor and right. On the other hand, he who holds to the genuine principles of honor and right will be no less powerfully urged to deny the facts alleged as to the ruined state of man, and to put forth all his energies to subvert and destroy them."

Dr. Beecher attempts to show more particularly how this conflict has revealed itself within the Puritan domain of Protestant theology. The stricter, or old school Orthodoxy, seeking to account for the deep corruption of humanity, affirms that our nature is depraved before action, and that God may justly deal sternly with us, since we have all forfeited our rights before birth. Its pictures of the evils and dangers of sin, of the depth to which it has struck in our nature, and of the hostility of wicked spirits, are very satisfactory to the deepest Christian consciousness, and so its view of the gospel, as a redemptive system of means, is comprehensive and powerful. But no sooner does it establish itself as a theory of the gospel, than a reaction against it arises in the human mind on this ground—how can new-created beings forfeit their rights before any moral experience? How can the guilt and forfeiture of Adam's sin be transported across the chasm of hundreds or thousands of years of absolute non-existence, and be honestly ascribed to beings just beginning an immortal career, and made the ground of punishing them with a depraved nature and inability to do good? Dr. Beecher affirms that this reaction is irresistible, and must always follow that theology so long as any ideas of equity and honor remain in the human soul by which to test the divine government. Thus a second system is generated, such as Channing and his friends inaugurated in New England, which gives such ascendency to the principles of justice and benevolence in God, that the depth and darkness of human depravity are over-looked, and the correlated views of atonement, regeneration, and eternal punishment, gradually pushed out of sight. But against this system a reaction is born on the side of human depravity. The Unitarians are right, our author maintains, in applying the principles of equity so strictly to the divine government, and in rejecting by their sanction the common theories of the origin of human wickedness; but human life, he says, is not so rosy as the spirit of this system would have us believe, and the plain statements of the Bible, he thinks, will always generate a recoil from it as soon as it establishes itself. A third experience is manifested in a theory of Orthodox Universalism, such as John Foster held. The deepest views of depravity, and all the evangelical

features of the gospel, are held in this movement; but the equity and honor of God are vindicated in the belief of the restoration of the wicked, through punishment, to holiness. Still the author contends that the influence of the Bible in its plain declarations of eternal misery, must react against such a hopeful view, and prevent its general acceptance in the church. The new school Orthodox theology is the form of a fourth experience that is very interesting. Its advocates deny the imputation of Adam's sin and a strict corruption of nature in man, and affirm that depravity consists in a *fixed unwillingness* to comply with the will of God, which is nevertheless consistent with a real and proper ability to obey. It has therefore thought to save the character of God from implication in the dishonor of punishing us for our nature, instead of for our guilt, and so has desired to bring the depravity of the world and the goodness of the Maker into harmony. But against this solution there is a twofold reaction. The Orthodox mind asks, how this universal sinfulness can be accounted for, except on the ground of a sinful *nature*, back of the will. If *that* principle is broken down, the old school divines maintain that the door is open for the gradual triumph of the Unitarian theory. And on the other hand, it is affirmed that the principles of honor and right are not propitiated by this interpretation of depravity, any more than by the theory of federal headship in Adam and entire corruption of the will. For the great fact remains, that men do not have a *fair* probation as new-created beings, but are suffered to come into the world by the Almighty so impotent, or so imperfect, that the first thing they do is to sin and forfeit their eternal peace.

"In order to justify God; and to condemn his sinful creatures, all the sentiments of an honorable mind demand that it be made to appear that God did all for his creatures that our highest conceptions of justice, honor, magnanimity and generosity demand; all that was needed to place them in the most favorable position possible, all things considered, for good conduct; and that he earnestly desired their success, and that their misconduct was against reason, honor and right, and no less against the feelings and wishes of God?" . . . "If a pow-

erful man should give to a weak antagonist, a lead sword and a paper shield, and arm himself with a steel sword and a metal shield, would there be any honor in a victory achieved in such circumstances?" (page 481.)

Thus, if Dr. Beecher does not allow us to hope that liberal Christianity will triumph in the world, he does contend as stoutly as the loudest and most impassioned denouncers of the popular faith, that Orthodoxy, in its present form, can maintain no serene possession of the human heart. On his authority, we may say that its churches are built on the slopes of a volcano. Underneath its apparent prosperity, deep down below its sulphurous majesty and terrors, even though half-consumed and charred by the lightnings that blasted our moral faculties in their fall, stretches that gigantic idea of equity, imbedded in our nature,—a spiritual Enceladus, on which the Etna of theology rests its weight. When that stirs, there is tumult above.

> Et fessum quoties mutet latus, intremere omnem
> Murmure Trinacriam, et cœlum subtexere fumo.

It *will* stir, periodically, to shift its aching side, and then the sectarian belchings, and rumblings, and earthquakes, and changes of theological strata begin. For, our author shows that not only has this fluctuation disturbed Protestant theology, but has also unsettled the mind of the church, from Augustine, downwards. The Christian mind has had no long season of peace. Looking below names, to things, we see that the springs of the internal controversies in every century, have been the pressure of these ideas of right against the interpretations of God's rule and the conditions of human life, which the standards of the church have maintained.

We ought not to overlook, however, a fifth experience, which the volume refers to, and for which many of the greatest and best minds of the church can bear bitter witness; namely, that in which the principles of honor and right are adhered to, and the facts of human depravity and ruin retained, but no satisfactory mode of adjusting them perceived. This Dr. Beecher calls living under "the eclipse of the glory of God,"—holding to a system that is incapable of defence, and looking to a Creator whom the principles of equity forbid us to worship. And

this is the state which he evidently thinks is the only natural and consistent one under the present Trinitarian creeds. However clear their statements of the condition and perils of man may be, the principles of righteousness and benevolence are just as clear, condemning the conduct of a Ruler that should bring men into existence under such unfair conditions; and so there is nothing for a devout and conscientious mind to do but endure distraction and despair. Dr. Beecher eloquently unfolds his own knowledge of this condition thus: "Who can describe the gloom of him who looks on such a prospect? How dark to him appears the history of man? He looks with pity on the children that pass him in the street. The more violent manifestations of their depravity seem to be the unfoldings of a corrupt nature, given to them by God, before any knowledge, choice, or consent of their own. Mercy now seems to be no merey, and he who once delighted to speak of the love of Christ, is obliged to close his lips in silence, for the original wrong of giving man such a nature, seems so great that no subsequent acts can atone for the deed. In this state of mind, he who once delighted to pray, kneels and rises again, because he cannot sincerely worship the only God whom he sees. His distress is not on his own account. He feels that God has redeemed and regenerated him; but this gives him no relief. He feels as if he could not be bribed by the offer of all the honors of the universe, to pretend to worship or praise a God whose character he cannot defend. . . . Never before has he so deeply felt a longing after a God of spotless character. Never has he so deeply felt that the whole light and joy of the universe are in him, and that when his character is darkened, all worlds are filled with gloom. . . . In contrast with this, it would be appropriate to place the experience of one who retains all the radical facts as to human depravity, and the system that grows out of it, but passes from the deep gloom of the last experience into the sunshine of the divine glory, by discovering a mode in which these facts can be so adjusted as to harmonize with the principles of honor and right in God. The transition in my own case was as if, when I had been groping in some vast cathedral, in the gloom of midnight,

vainly striving to comprehend its parts and relations, suddenly before the vast arched window of the nave, a glorious sun had burst forth filling the whole structure with its radiance, and showing in perfect harmony the proportions and beauties of its parts." (pp. 190 and 191.)

This new light which has blazed in upon Dr. Beecher, through the architecture of Trinitarian theology, transforming it from a tomb to a temple, is *the idea of human pre-existence and a former fall.* As a general thing, the church has assumed that we are new-created at our birth into this hostile and corrupted world. But the Dr. thinks that this is a sheer assumption, and that all the troubles of the church for thirteen hundred years, have arisen from the deep-rooted prejudice of theologians in favor of this hypothesis. If now the church will only eradicate this prejudice, and strenuously affirm that human infancy is the narrow gate-way through which troops of tough old angelic apostates squeeze themselves into a new and earthly probation, the aspect of the world will change at once from gloom to splendor, and the lurid lights of Calvinism, which now seem upcast glimmerings from the pit, will gleam as the rays of God's infinite equity and mercy.

With great labor and considerable ability, the author shows us that all troubles which have marked the developement of Orthodox theology, are reconciled or obviated by this slight change in the laws of genealogy, which dissipates our supposition that we are children of our visible fathers and mothers, and assures us that we are slips of pre-adamite iniquity grafted by deception into earthly homes. With this view there is no danger, he thinks, that the church will slide into superficial estimates of man's depravity and ruin. The old school theology is justified, and accounted for, that our natures are thoroughly corrupt. We come into the world with the habits of antique crime in our spiritual blood. The rust and stains of pre-existent infamy are upon all the apparently infant tendrils of our spirits. Every baby is the pluperfect tense of some convict from the infernal realm. The instinctive song of our sinfulness should be "Auld lang syne." And then, again, this idea of pre-existence saves us from implicating God with our natural depravity, in

any way that violates the highest principles of honor and right. Does He create us evil? Is not our corruption the baggage that belongs to us, our inalienable personal property, secured by check on the spiritual railroad that lands us here from the mysterious country of our rebellion? God simply *renews* our probation, in this world. Under sentence before, it is of His free mercy that we are suffered to stop here for a few scores of years, and try another wrestle with His laws, with the open opportunity of redemption. This world, therefore, stands out to Dr. Beecher's eye, through this new theory, in the light of mercy alone. God created us at first fair and pure and with most favorable chances for salvation. He, doubtless, did everything which he was bound in equity and benevolence to do for new-created souls; and we ought to believe that the immense majority of the Almighty's offspring in the spiritual world did keep their allegiance, and are now in bliss. But as every spirit that comes to this world richly deserved damnation in its former state, as its entrance here is a re-opened possibility of grace, every soul that is redeemed here is a glorious ascription of praise to the mercy of the Creator; while the loss of mortals is no impeachment of His justice, since that was their due before this earthly trial. Joy unspeakable may, therefore, fill the soul of the devout Orthodox believer. God has fitted up this world to be the moral hospital of the universe; and it is simply of his voluntary mercy that, instead of dropping directly from primeval sin into the abyss, they are gathered here with the possibility that the gospel may infuse into some of their decrepit constitutions the vivifying breath of grace.

Thus, then, the moving forces of Christianity are readjusted in Dr. Beecher's estimate; the great wheel of depravity reverses its motion, and comes into play with the wheel of equity; the conflict of ages is arrested, and the Calvinistic steamer may move on in power and majesty over the ocean, to rescue a scanty freight of immortals from the floating wrecks of the aboriginal storm.

Before proceeding to present some of the correlated positions of this theory, as given in Dr. Beecher's book, we will consider how far it is satisfactory as a solution of the difficulties it proposes to meet. There is certainly an

admirable boldness in developing such an hypothesis, so startling to common sense, through several hundred pages—bringing something, which must look to most minds like a phantasm of an insane imagination, or a half sportive vagary, to solve discords and appease doubts that perplex the faith and break up the peace of thousands of honest and consecrated men. But metaphysics is accustomed to deal gravely with phantom questions; and so we may seriously ask how far this new hypothesis would heal the troubles of Orthodox theology, if it could be accepted. We are ready to confess, that a theory of pre-existent life and fall, and of this world as a freely appointed sphere of moral probation, would, if consistent in all its parts, and if all the arrangments of this world corresponded to what such a probation ought to be, ease very much the strain upon the popular creeds, and offer a view of Providence to our faith much less repulsive than Orthodoxy upholds. Dr. Beecher certainly has a right to feel that his assumption of a former state, in which we were endowed with pure constitutions, and surrounded with attractions to virtue, from which we deliberately fell, is a more pleasant conception of the problem of life, than the common one, that God suffers us to be created impotent and corrupt, and allows us to have one chance, in a hundred thousand, for an escape from hell.

If this earth should answer to all that Dr. Beecher's theory allows us to expect from it, the great difficulty to be solved would centre in this original gift of free-will, and refer also to the kinds of temptation with which the prince of wicked spirits was allowed to ply us in our former state. Will our instinctive sense of right and benevolence justify any scheme of creation, however fair its opening seems, which, after two limited seasons of probation, exposes innumerable millions to indescribable and unmitigated woe? It is useless to say that this tremendous risk is inseparable from free-will: what hinders the probation from being extended? what compulsion is there in the nature of things, which our sense of right discerns, that the possibility of return to goodness must be concluded, by an arbitrary decree of God, after *two* trials? Reasoning rigidly from those principles of equity, whose right to criticise the divine government Dr. Beecher

strenuously defends, is it not a fair claim of every created soul against its Maker, that, if such an awful peril as moral misery is appended to the existence which it did not seek, the opportunity to repent of disobedience and return to loyalty should *always* be open to him? The theory of "The Conflict of Ages," to our view fails here fundamentally. However serious our philosophy of free-will may be, it seems to our mind a perfectly clear right of new-created beings that they shall not be born into a system, where the laws and methods of *education* are not supreme—that they shall not be forced into an economy which by one, or even by fifty, arbitrary seasons of probation shuts off the opportunity of penitence and opens an eternity of woe. No soul, it is probable, would accept an existence, however smiling the dawn of it might be made, in which such a horrible possibility of infamy and suffering was suspended against any temporary probation. And if we may doubt that a soul would freely stipulate thus with its Maker, is it right for God to force it into existence where the scales are so unbalanced.

Or, if Dr. Beecher is insensible to this argument, we have the hypothesis of annihilation to urge against him. If the principle of finite probation is a moral necessity with the Creator,—something he must recognise in his government, or not create free beings at all—certainly the destruction of sinners is not an impossible process, or offensive to our ideas of equity. Is it not infinitely preferable, if we decide by our moral instincts, that the wicked should expire all their miserable breath into the night, when the sun-set of hope arrived, than that they should be kept in bitter and everlasting malignity, to show the strength of the eternal rule? These queries pursue Dr. Beecher's hypothesis back into the antecedent paradise. They darken the air of that primeval dawn, when innocent free-will was unsuspicious of the awful future before myriads of immortals. They call into judgement the beneficence of the scheme which allowed the wily and magnificent archangel to bring his resources to bear upon feebler natures. They overshadow that morning lovelinesss with doubts of the beneficence, or symmetry, of a system, which offers only two steps of probation into a possible eternity of woe.

Dr. Beecher urges the point very earnestly, that it degrades the idea of moral freedom to suppose it capable of nothing better than the history of this world, and the present state of character in it, reveal. To his mind it depresses and darkens the conception of the universe itself. "Indeed," he asks, "what motive can God have to create free agents, if free agency, in its own nature, is capable of nothing better than it has disclosed in this world?" But how does the theory of pre-existence eradicate this difficulty? All the depravity visible in this world is, by that theory, simply the manifestation of evil into which spirits, created perfectly pure, sunk themselves, by freedom, in an anterior sphere. Does Dr. Beecher reply, that the *great majority* of souls created in that state doubtless maintained their innocence, and therefore that the evil of this world is the *exceptional* action, not the *rule* of moral liberty? But what have majorities to do with principles? In morals, the test of the wisdom and equity of an economy must be the quality and depth of the misery and wrong finally produced by the system, —no matter whether the wrong be revealed in a myriad souls, or only in a thousand. It is impossible to overbalance the horrible fate of several millions of spirits created solely at the pleasure of the Almighty, by showing us the joy of several hundred millions, whom the same fiat waked to life. Moral equity and perfection relate, not to proportions of numbers, but to principles. We can retort upon Dr. Beecher the whole philosophical force of the question which he puts to the Unitarians. What motive can God have had to create that proportion of free agents, even in the former and perfect world, who, He must have foreseen, would fall, without hope of restoration, in this world? And still further, what motive can He have to keep them in existence forever, after the possibility of renewal has past, simply to darken His universe with their depravity and woe? The idea of equity is a weapon, that has no handle which any Orthodox system can take hold of, to wield against one of its neighbors. To them it is nothing but a naked blade—sharp from end to end, and will cut the Orthodox hand that foolishly seizes it, in proportion to the intensity of the blow which it aims. The old school fraternity are

the wiser men, for they let the dangerous implement alone.

But in all this, we have glanced only at the abstract and metaphysical objections to the fundamental principle of Dr. Beecher's theory. It is essential, however, that his system should be not only in harmony with a strict ethics of Providence, but also that it should show this world to us in the light of a "moral hospital," with all its arrangments, as to discipline and help, in perfect conformity with our ideas of what a second state of probation should be. Can our author's view stand an examination in this light? We were put here, he says, by a device of infinite mercy, to enjoy an opportunity of moral renovation. We are told that the idea of equity condemns God's plan, if the other doctrines of Orthodoxy are accepted, and this one is not added. Well then, what does equity say,—yes what does simple science say, about the provisions in this world to carry out such a scheme as the theory we are treating suggests? Does the history of Asia read well, as a series of reports from a moral hospital, arranged by a perfect Providence, for the reformation of sentenced souls? Do the annals of Africa look like a chapter from the records of a providential infirmary? Is Patagonia to be accepted as a fair show of what one of the wards in a sanitary asylum should look like? Does the story of our race in the past,—do the features of its experience outside of Christendom now,—suggest that this world is the theatre of a medical treatment for poisoned, crippled, insane, cancerous, withered and perverse spirits, from all quarters of the universe, by all the correctives and antidotes, the cataplasms, and detergents, the regimens and stimulants, and surgeries, which the infinite Physician could provide? There is really something sublime in its way, in the idea of this world as the benevolent penal colony of the solar system—perhaps the Botany Bay of our firmament. But during the few years that we are here for advice and medicine, ought not the forces of this world to be a little more interested, than they seem to be, in our behalf?—a little more plainly arranged with reference to a pharmacy and therapeutics, whose benefits must be secured now, or lost forever? This world a moral hospital for such diseases as Orthodoxy describes!

Why, modern science,—to say nothing of strict equity—would condemn it, if told that it was a pest-house; that is, if Dr. Beecher's theory is to be set in the back ground of its phenomena. In our best modern *prisons*, where punishment is the primary object, we do not allow felons to huddle together, and live all the time in their own polluted moral atmosphere! In a hospital for the small-pox, or cholera, where physical life alone is involved, physicians are anxious about the air and the separation of the patients. We think, therefore, that Japan and China, Ceylon and Siam, must present a beautiful spectacle to the patron of Dr. Beecher's theory;—inveterate cases of pre-existent malady, sent to those lands for their last chance of restoration, and there crowded together in an atmosphere of heathenism, that is thick with spiritual death; and never for once informed by the physician that they are under merciful treatment for chronic disease, and therefore that they will please to get well before an attack of cholera, or an edict of the Emperor, or a bite of a cobra di capello, gives them their passport to eternal damnation.

Not only are the arrangements of this world very strange for a beneficent hospital, but *we are not told* that we are here under sentence and for inward renovation. So far as justice is concerned, it certainly seems a little queer to continue a stern discipline over offenders, and let them plunge in the river Lethe just before the discipline begins. We should hardly applaud the project of a statesman who should propose to give some moral chloroform to every sentenced rogue, that would deaden his memory, just before he donned the uniform of the prison. But we might get along, perhaps, with the question of justice, in regard to our ignorance of a former fall, if *benevolence* had nothing to object. Is it not probable that the knowledge of this antecedent experience, a thorough consciousness of one's demonic personality, would have a strong influence in urging us towards the means of help? If we come into the world on this dreadful drift of anterior depravity, is it quite fair that we should be cheated by the Almighty as to our identity, and imagine ourselves children of human parents with Christian names, when our passports are copied, with cogno-

mens that we should not recognise, into the police books of the skies? If the consciousness of every spirit on the globe firmly embraced the two cardinal facts of its life,—first, that it is a curtailed devil, sheathed in a human body for mortal purification; and second, that if unpurified here, it will sink forever into its proper gloom,—would not the impulse towards goodness be considerably increased? And is there any reason why this knowledge should not be given to us, since the simple and fundamental truth of the case requires it? Ought we to be suffered, at this moment, to spend our time in discussing whether Dr. Beecher's theory is, or is not, a mere will-o'-the-wisp, born on the marshes of Calvinism, instead of giving all our time to disinfect our souls of the diabolism with which they are permeated, and for which our few mortal years will supply the only medium of cure?

Surely, we ought to bring this knowledge with us into the world. The first thrill of infant intelligence, it should seem, ought to overleap the gulf that divides this world from the country of our fall; and underneath our mature experience the solemn certainty should press upon the heart, that only here can the damage to our angelic constitution be repaired, and our nature restored to its native glory and bliss. But what shall we say when we find that *Revelation* itself is silent as to our lineage and the peculiar character of this earthly existence? We have read all that Dr. Beecher has said to relieve his theory from the stress of this difficulty, without one whit of satisfaction. We bear cordial testimony to the vigor of imagination, the splendor of spiritual coloring, and the massive thought, which distinguish his developement, in the fifteenth and sixteenth chapters of his fifth book, of the relations of the church to the great plan of God's government in the universe. It is far superior to any theory which any Orthodoxy, in good repute, can bring against it. But all its magnificence cannot stand before a cross examination which asks, why he, in the nineteenth century of Christendom, is the first to discover and unfold this view? We have heard of the inmate of an insane asylum calling his crazy companions together, and informing them that they were not lunatics, but senators, representatives, and cabinet officers of the United States, whom he

would politely request to listen to his presidential message, in which the true policy of the nation was, for the first time, to be set forth. Is not this story typical of Dr. Beecher's relations to his fellow convicts? Why does the Old Testament kindle into no suspicion, and glow with not a single hint, that this world is the providential penitentiary for pre-adamite offenders? Why was no prophet visited with an intimation that the meaning of this world is the significance of a merciful jail, over which hosts of immortal spirits swarm,—dropping into it on their way from a celestial fall, and leaving it, to receive their final doom? It would have given, too, quite a peculiar coloring to the appeals and the system of thought in the New Testament. Was St. Paul acquainted with this genealogy of souls? Did he understand the glorious office of the gospel, as the offering of health and the publication of pardon to sin-stained felons, transported here from paradise?

If he did understand it, certainly it was a curious reserve that withheld it from the fifth chapter of Romans, and prevented it from leaking out of his cautious mind, through his prudent pen, into any verse of his epistles. If he was not acquainted with it, would it not be well, at least, to have his ignorance accounted for? And when we ask the same questions concerning Jesus, what has Dr. Beecher to say? Here is a globe, built slowly through thousands of centuries to be a penal island for the eternal world,—fitted up to be the theatre of an incarnation, a revelation, and a church, that are to rescue ranks of souls from a primeval ruin and curse,—a world having no other meaning than as the whirling temporary home of these convicts, and the footstool of a cross which is to spread the light of God's long-suffering and love throughout the universe,—and yet the spirits that come here, are not suffered to believe in their own identity; the introductory revelations do not shed any gleam of light across their misty memories; the great preachers of the central scheme of redemption do not suffer a ray of explanation to break upon the dark relations and beneficent purpose of this world and of their message; and the incarnate deity himself carefully guards his lips as to that which alone interprets the essence and glory of his mission,

and never lets any language, appropriate to it, escape him, except perhaps when he said to a few Jews, "Ye are of your father, the devil!" We recollect that Mr. Macaulay, in an argument with a Benthamite, has said, that "to believe in a theory, and a fact which contradicts it, is a sufficiently hard exercise of faith; but to believe in a theory, because a fact contradicts it, is what no pope or inquisitor ever thought of before." "The Conflict of Ages," if taken in connexion with the Four Gospels, stands in just about such relations to human reason.

If it were merely a question of abstract truthfulness, perhaps some subtile casuist might account for the silence of the New Testament upon Dr. Beecher's theory. But the whole moral government of God, and the dearest interests of millions of souls, for eighteen centuries at least, are involved in it. Does not Dr. Beecher prove to us that the gospel has had but slight power as yet, because of this very ignorance of what this world is? Has not this deplorable blunder crippled the church by misadjusting all its machinery? If it had been known, would not all this discord and inefficiency have been prevented? Hear what the author's own confession is: "A God who was seen and felt to avow and act on the principles of honor and right which I have laid down, and to manifest the feelings which I have set forth, would exert inconceivable moral power; for the mind of man is made to be acted on by such feelings and principles, clearly apprehended in such a being as God, with inconceivable energy. There is no power like it, or to be compared with it. It can agitate the nations, and shake the globe. All this power Christianity now loses, and encounters an equal and all-pervading repulsion. Never—I say it confidently—never will Christianity bring out the whole power of human emotion in sanctified forms, till it is based upon pre-existence." (Page 526.) We should really like to know, now, what the instinctive sense of equity, or benevolence, pronounces upon a system of government that allows the great movement for which this world was built, to be crippled, simply by not revealing, in the records of that movement, what its fundamental idea is. Will Dr. Beecher make a calculation of the number of souls that have probably been lost, during the

last eighteen centuries, on account of the inefficiency of the church, or their own repulsion from a misadjusted and darkened gospel, and tell us to whom, on "the principles of honor and right," their damnation should be charged?

While we are utterly unable to comprehend how his system can stand the blow which our last query deals, it is simply fair to notice the ways in which the author treats the scriptural silence, and the ignorance of society thus far concerning his theory. The facts, he says, are all revealed in the Bible, which nothing but the idea of pre-existence can harmonize; just as the physical facts and motions are all in space, which nothing but the Copernican astronomy can explain. The world was ignorant, for thousands of years, of the true relations of the earth and sun. The real truth contradicted all prejudices, and the very senses themselves; and so God waits for a great spiritual discoverer and mathematician kindred to Copernicus and Newton, to detect and prove the true system of his moral astronomy, out of the facts of the Bible and the eccentric cycles of human experience. Can it be that Dr. Beecher is blinded by such a superficial analogy? The deepest spiritual interests of men were not suspended on their knowledge of the Copernican system. But these interests do hang on their acquaintance with a theory of the gospel that shall save its truth from seeming hideous. Besides, what revelation and its prophets were sent here for, was precisely to tell us of our condition, our perils, the goodness of God, and our single avenue and short opportunity of salvation. The state of things thus far, relative to the gospel, would find a fair analogy, if we should imagine the world waiting, through centuries, for a revelation of the true system of the universe, needing such instruction for their eternal welfare, and learning from Copernicus and Newton, who were inspired at last to teach them all which they ought to know, simply that the earth is one planet of a great number that exist in space. Nothing said about the motion of the earth about the sun, although they knew all about it, and were sent to reveal it, and saw that the universe must seem all discord, and that millions must suffer forever, if they did not declare it! To our mind Dr. Beecher might as well hope to show that revelation

need not mention moral principle, as to try to find any justification for its not making the doctrine of pre-existence, and its correlated facts, blaze upon its records, if that doctrine alone makes Christianity powerful.

We must not forget, however, the final resource of Dr. Beecher in accounting for the general ignorance, thus far, in the church concerning our pre-existence. It is a *device of Satan*, who delights to hoodwink and blind believers. Who can help admiring the admirable provisions in Orthodox theology against all the assaults of philosophy and logic? To cut every tangled skein into which the strain of argument often knots its doctrines, the two unfailing shears are ready—mystery and satanic influence. Dr. Beecher does not put the first to much service; but he makes up for the omission, and helps himself out of many a strait, by a liberal use in logic of his very "enlarged views of the antiquity, origin and progress, of the kingdom of Satan." Evidently, the greatest mystery of Providence, to his mind, is the fact that "the great enemy has been allowed to effect so much by means of good men." If, therefore, the sublime truth which harmonizes Christian theology has never dawned upon the church, is it not plain that Satan has stretched his dusky wings across its disc? See how grandly Dr. Beecher puts it. "If there is, in fact, a malignant spirit, of great and all pervading power, intent on making a fixed and steady opposition to the progress of the cause of God,—and, if he well knows that there is one truth of relations so manifold, important and sublime, that on it depends, in great measure, the highest and most triumphant energy of the system of Christianity,—then, beyond all doubt, he would exert his utmost power in so misleading the church of God as to fortify them in the strongest possible manner against its belief and reception. He would as early and as far as possible pervert and disgrace it. He would present it in false and odious combinations, and thus array against it the full power of that most energetic faculty of the human soul, the association of ideas. He would fill the church and the ministry with a pre-judgement against it; not founded on argument, and yet so profound as to make its falsehood a forgone conclusion, and that to such an extent as

entirely to prevent any deep and thorough intellectual effort on the subject. He would, after succeeding in this, paralyze them with an effeminate timidity with reference even to any serious and thorough discussion of the subject; so that even men who are in general the boldest advocates of free inquiry, shall tremble and grow pale at the thought that any one with whom they are associated shall dare to avow an open and firm belief of the proscribed truth." (page 223.)

We dislike to step down from so sublime a eulogium upon Lucifer; but really is not this rich? Here is a world built and furnished, as we are told, to save souls, through the medium of Christianity, from the ruin produced by the former wiles of Satan; and yet the very Christian theology, which Heaven devised at great expense to work against his kingdom, is inspired by him with discord and falsehood! It is *his* theology, rather than that of Jesus. Mephistophiles instructs the students from the professor's chair, as in Goethe's Faust, and well may he say to his pupils what Goethe makes him say: "As for theology, it is so difficult to avoid the wrong way; there is so much hidden poison in it, which is hardly to be distinguished from the medicine." The reason why the doctrine of pre-existence is not plainly printed in the Four Gospels is due to Satan; Satan confused the mind of Paul so that he omitted to group the doctrines of grace around the only centre that would harmonize them; Satan turned the thought of the early church into a wrong and shallow channel; Satan perverted the mind of Augustine, so that his eye just grazed the edge of the great mystery, and then wandered off into the fog; Satan has puffed out every little flame of the true light, as it has been kindled in meditative minds since the fifth century;—but Dr. Beecher has now beaten him off, and in revenge, Satan is inspiring the Doctor's friends to turn pale, or to jeer, at his theory; and so the harmony of the church and the efficiency of this world as "a moral hospital," are still postponed! Is not this pretty well for a theory that holds up ordinary Orthodoxy to the severest condemnation in the light of perfect equity and benevolence. Would it not seem equitable that condemned and depraved spirits here should be relieved from the arts and temptation of

the adversary, that their probation might be a real one? At any rate, is it too much to expect that Lucifer should be restrained from acting as general commentator on Christian theology?

We cannot but think, also, that in some respects, Satan, thus far at least, must be quite well satisfied with the issue of things in this world, as Dr. Beecher interprets it to us. Of course, thus far in history the immense majority of the myriads of millions that have colonized the globe, failing of regeneration here, must have returned to the sphere of darkness. From present appearances, it is not likely that the church will very soon be harmonious enough to gather in a very large percentage, as a harvest of grace. When Satan sees, therefore, with what pains this world was arranged by the Almighty to restore those whom he had seduced, must he not divert himself sometimes with the spectacle of theology, on this planet, which he has so skilfully unhinged from its pivot, and crippled for the work of salvation? And when the millions return to his dominion,—second comers after a probation devised by the Almighty,—and he compares the full ranks of his conscription with the scanty regiments that re-ascend the skies, will he not have some reason to be pretty well content with the issue of the divine scheme for wresting his former subjects from him? And if the few that are saved, illustrate the divine perfections, will not the larger numbers that are lost again, brilliantly celebrate his superior subtlety?

We regret that the proper limits of an article will not allow us to give the attention here, that is due to the fourth book of Dr. Beecher's volume. In that book he sketches with masterly hand the developement of the Orthodox doctrine of depravity, in the mind of Augustine, and of the prominent theologians of modern times. It would be difficult to find, within the limits of a hundred pages, any treatise or essay, bearing upon the popular theology, that can compare in importance with this analysis of Orthodox theories by Dr. Beecher. He confesses that in Augustine, who died A. D. 430, a satisfactory theory of depravity appeared, for the first time in the literature of the church. The earlier fathers, indeed, held

firmly that all men are sinners, needing salvation by grace through Christ; but they were blessed with no rich and thorough doctrine of total depravity; they awakened no "keen sense of the utter moral weakness of man;" they were accustomed to make prominent the energies of the human will; and so, for nearly four hundred years, especially in the Oriental Church, Christianity was in so sad a state, that it did not hold any such theory of human corruption as produced an open conflict with the ideas of equity and benevolence!

Augustine roused the church from its torpor, Dr. Beecher thinks, by the truth which his deeper experience disclosed to him, that our nature, back of the will, is morally impotent, thoroughly vile, and under the eternal condemnation of the Almighty. But something must be done to reconcile with the justice of God, the idea of creating beings so corrupt and so exposed to infinite peril; and Augustine, who contended that every new-created being ought to have a fair probation, maintained that our rights were forfeited before birth. He supposed and believed that all men so pre-existed in Adam, that they could and did act in his act, and forfeit together all their rights in that great and original forfeiture of Adam. In this view, we are all minute subdivisions of the first earthly sinner, homœopathic globules of that large lump of taint; and all history is only the great act of Adam beaten out thin. By such a verbal trick as this, did the hot mind of Augustine think to save infinite benevolence from impeachment. If he had made the pre-existence real and intelligible, Dr. Beecher maintains that all trouble in the church would have been obviated; but alas! Satan, who delights in metaphysics, intruded into his brain the entertaining subtlety of a federal fall in our progenitor, and so the great truths of theology were jostled into a lie.

Dr. Beecher's picture of the hypotheses to which Augustine's doctrine of total depravity has given rise, effectually dissipates the claim of unity in faith, which Orthodoxy so often boasts. Scarcely any two positive thinkers of the strictest schools have agreed in their theories of the fall. Every form of subtlety, hair-splitting, and juggling with words, has been invented, to avert the condemnation of conscience and the feelings, by keeping

the doctrine as a puzzling logical toy before the brain. Acute inventions of the schoolmen, such as modern language is not mean enough to convey; statements that the sin of Adam is *really*, but not *personally*, ours; theories that Adam's sin is past upon us *truly*, by *imputation*, though *privately* it does not belong to us; the conception of federal headship, by which Adam's transgression, is not ours, but merely regarded and treated by the Almighty as ours, (think of that word "merely," in the light of eternal punishment, to which it is the finger-point;) suppositions of a nebulous stretch of our consciousness back into the morning of history, which made all men, in some sense *co-agent* in Adam; hypotheses that God established a personal identity between Adam and us with respect to his first sin, but not with respect to any other; bald affirmations that Adam's sin was ours just as much as it was his; nice dissections of the *peccatum naturale*, from the *peccatum personale*—which, if they only allowed us to be damned *naturale*, instead of *personale*, would be of trifling consequence;—such are some of the ways in which the human mind has strained on the tether that binds it to Augustine's barbarous formula; so that, in the sweep of its unrest, it has touched opposite points of the the diameter of morals, and then called the circle of its aberrations by the name of unity of belief. Dr. Beecher enumerates at least six dissimilar and conflicting solutions, by Orthodox theologians, of the alleged forfeiture of rights by the human race in Adam; and he begs his brethren not "to attempt to represent men as standing together on one side, who, though in general on one side, are yet, while there, engaged in mortal conflict with each other."

Thus the "Conflict of Ages" is very valuable as a thorough exposition, from a man within the ranks, not only of the baseless claim to any unity of faith, on the part of Orthodoxy, but also of the hopeless discord, on all fundamental principles of right, which confuses the ear so soon as positive minds begin to utter their solutions of the common creed. Dr. Beecher is interested to publish this discord so that his brethren will feel it, because he maintains that his theory alone can harmonzie it. It is time surely that the idea of any general consent in the gloomy

theories of the sacrificial faith should be done away; and for the honor of human nature we rejoice that the volume we are considering completely scatters that dream.

In considering the attitude of the New Testament towards his theory, Dr. Beecher of course pays particular attention to the remarkable passage, Rom. v. 12–19. The most of the New Testament simply ignores by silence the idea of pre-existence; but these verses deliberately stop short with Adam, in tracing backwards the lineage of human sin and wretchedness. The case would be too obstinate for ordinary logicians; but Dr. Beecher storms this Pauline battery, that faces his doctrine with such threatening muzzles, and determines to level it against the standard Orthodoxy of his church. He denies that the passage intends to teach that our moral guilt is, in any way, connected with the fall of Adam. This interpretation was not heard of, he says, before Tertullian, nor established till the time of Augustine. He atones, in part, for abasing the early church before the bishop of Hippo's view of depravity, by abandoning Augustine and all his successors on the great proof-text of their position, and siding with the earlier fathers. Were it not for this passage in Romans, troops of Orthodox theologians would be glad to modify their views of original sin and complete depravity; Dr. Beecher adheres to the doctrine of a universal fall, but upsets the supposed scriptural foundation of it.

After showing that there is the widest diversity in the Orthodox versions of the verses, he maintains that the term "death" refers only to natural death, and that the whole passage presents a typical fact appointed by providence to be used as language to state the regenerated influence of Christ. "God was pleased to establish, immediately on the sin of Adam, and through that sin, the sequence of condemnation to natural death upon all men; a sequence linked to Adam's act by no causative power, but established solely as a type and illustration, both by similitude and antithesis, of the sequence of justification and life eternal from the obedience of Christ,—a sequence in which there is a real and glorious causative power." The fallen condition and depravity of man are independent of this act of Adam, but the events connected with the introduction

of the race into this world by one man, were so ordered and fitted into a system of sequences, as to form a type of the relations and acts of the coming Messiah in redeeming the church. Thus, the cure of the poisoned Israelites by looking to the brazen serpent, which had no healing power, was an arbitrarily appointed type of the real power which Christ would exert upon those who should look to him. In almost all scriptural types, the order of causation in the symbol is *apparent* only; the real causation is in the spiritual sequences which fulfil the type. So Dr. Beecher maintains that the theology of his church has wandered from truth, and involved itself in pernicious subtleties by not seeing that the whole passage, Rom. v. 12–19, is typical and not antithetic; setting forth natural death, which God arbitrarily appointed as a sequence of Adam's sin in this world, as the symbol of the spiritual life which really flows from Christ to all true believers.

Of course, this elaborate criticism upon the fifth of Romans adds not a particle to any scriptural evidence in favor of pre-existence. The most it can do is to neutralize a passage that seems hostile; and then, the mysterious silence of the New Testament concerning a doctrine that is essential to the working power of Christianity, remains no less insoluble than before. Yet, we could not but feel something like gratitude for a personal favor, as we read Dr. Beecher's vigorous onslaught upon the horrible interpretations of this chapter. It is not easy to explain the Providence, that has permitted the Apostle Paul to be held accountable for a theory of divine government which his soul abhorred. There would be about as much congruity in hoisting the proem of the Declaration of Independence over a slave-auction, as in making the epistle to the Romans the banner of a theory, which affirms any hostility of God towards the human race, and the need of any placatory sacrifice. Without entering at all into the question here of the strict meaning which the word "death" bears in the fifth of Romans, we will only express our conviction that Dr. Beecher has struck upon the right principle in his theory of typical interpretation. We do not accept at all the details of his exegesis, but he has come into the right latitude for understanding St. Paul's mind.

The worst errors of Orthodoxy, we believe, are traceable to a radical misconception of the mental structure of Paul, and especially to an oversight of the fact that the book of Romans is, in the noblest sense of that word, a *rhetorical*, rather than a logical or dogmatic, composition. It does not pretend to give truth cold-pressed into a formal treatise; but it shows us truth jetting hot out of a passionate soul, for immediate practical effect, for the most efficient service against prejudices, that must be offended as little as possible, but which, for the honor of the gospel, must some way be stricken down. The positive and eternal principles of the gospel, therefore, are not set in a philosophical form, as though the apostle were drawing a creed for all ages, to be rigidly interpreted by the intellect;—but they are interfused with rhetorical conceptions; they are set in historical lights, that will make them most available for the practical crisis which the apostle would meet, without any damage to their spiritual authority and force. A great lawyer, arguing an important cause to a jury, whose habits of mind and prejudices he is familiar with, and whose favorable verdict is immediately necessary, puts truth in a different attitude, and uses other laws of impression, than would be proper if he sat on the judge's bench to write a decision in the same case, that must stand for all ages as part of public jurisprudence. The same truth might appear in both instances; but if the same verbal methods were applied to the interpretation of it,—if constant reference was not made to the rhetorical purpose in the first case, and the cold abstract aim in the second, a perfectly false system might be evolved from the speech of the pleader, and principles be attributed to him which he would thoroughly detest.

Thus, it was the object of St. Paul to root out of the Jewish mind every notion of a covenant relation between them and God, that could be suffered to pledge His providence to a peculiar favoritism for them through all history. The proper breadth and harmony of the church were not possible, till this conceit should be expurgated from their brain. So he seeks a universal stand-point, in the first place, which will bring Jews and Gentiles together before the government of Heaven. With the latter there has been the covenant of conscience and natural morality;

with the former the covenant of election and the Mosaic code. How do the human parties stand, he asks, as to these common covenants? They have equally broken them,—the Jews, by not living in conformity with their revealed code, and the Gentiles, by violating their inborn sense of right. If *covenants* are to be talked about, therefore, Paul means to show that neither party has anything to claim from God; and if God, abandoning the whole principle of covenants, chooses to meet the whole race with a fresh and surprising mercy, what has the Jew to object to the universality of the new system? what has either party to do, but acknowledge the grace of Heaven, and strive together in a fellowship of gratitude because of the common boon? Such a mercy, Paul argues, has been displayed towards the whole race in the gift of Christ, who published the paternity of the Infinite, promised blessings that no souls could have expected on any grounds of covenant, and offered helps to a holy and filial life, which neither natural conscience, nor the Mosaic law, could supply. Just as the mercy-seat in the Jewish temple was the visible sign that God had freely chosen the Hebrew nation once, for blessings to which they had no legal claim, so Christ has become a new propitiatory, or mercy-seat, and stands as the sign of a freely manifested love towards the whole race; so that all sins are fully forgiven, and a new light imparted to every soul, that comes into communion with him by vital faith.

And then Paul brings out from the Hebrew records, the universal principles which are implied in their chief documents, and the great types which the Messiah should be expected to fulfil. He shows that Abraham was first chosen on account of faith; so that in blessing the Gentiles on the ground of faith, in the Christian system, God is only giving full sweep to the principles which the Hebrew records themselves lift into light. Again, the great troubles of humanity are *common* ones, and have descended from Adam, the ancestor of Gentiles as well as Jews. And shall not Christ stand in as broad relations to the world as the first man? Shall he not be the head of a spiritual lineage, including all races, just as Adam stands at the fountain-head of a common sinfulness and wretchedness? Furthermore, does not the Pentateuch,

does not the book of Isaiah, show plainly enough that God has always held the lines of His government in His own hands, unhampered by covenants with men, so that He could choose those to be His people who were not His people? The Jewish exclusiveness, therefore, he argued, is riddled every way,—by reason, by the principles of their own traditions, and by the open declarations of the records to which they appeal.

Now, Orthodoxy perverts the argument, and mistakes the sweep of this epistle, on every point. The vivid pictures which Paul paints to show that Jews and Gentiles have broken their covenants with the Almighty, Calvinism interprets as a mathematical projection of the doctrine of total depravity. Paul's idea that they have nothing to *claim* of God, on terms of bargain, Calvinism stiffens into the dogma that the human race are born under the shadow of infinite wrath. The apostle's poetic conception, in the third chapter of Romans, of Christ as a new *ilasterion*, or mercy-seat, whence God freely dispenses the richest favors to all men who have the filial spirit, Calvinism deforms into the hideous proposition, that Christ was needed as a sacrifice, to enable God to be propitious to a revolting race. The allusion to Abraham, intended by the apostle to lift the Jewish mind above the idea of covenants, is perverted into the idea that the Christian church is founded on a strict covenant of faith, which forbids any Heavenly mercy to stray beyond the believer in a propitiatory offering. The reference to Adam is dwarfed from its typical breadth and rhetorical magnificence, to the idea of federal headship, or a corrupted nature flowing from that fountain into every breast. And the references to the Old Testament by which the apostle proves that God had never given up the right to turn and broaden the channels of His providence as He pleased, have been frozen into the dogma of personal election and a foreordination that annihilates free-will.

If we stand at the spring of principles from which the book of Romans issued, we see a stream of thought as different from Calvinism, as the waters of life are sweeter than the pool of Marah. Dr. Beecher, by his typical interpretation of one great proof-text of his brethren's theology, has called their attention to the character of the

epistle, and of the genius of its author, which imply the rhetorical structure of the whole argument, in the light of which, when once seen, the whole system of Orthodoxy must change. His chapters therefore on the fifth of Romans, although they do not strengthen his own theory, and do not include the whole truth, are very valuable contributions, from the Orthodox side, towards a worthy conception of the great apostle's thought.

Extended as our article is, we should do wrong to refuse a passing notice to Dr. Beecher's theory and justification of eternal punishment, as unfolded from pages 156–159. It is always interesting to watch the mental gymnastics among verbal artifices, by which noble natures try to evade the horror of eternal misery, as a fact,—busying themselves with the adjustment of certain logical relations of the doctrine, as a *thought*, and so keeping away from its tremendous import, as a *reality*. This volume offers a new speculative subtlety, which acts as a screen to guard the author's sense of equity and benevolence from scorching before the heats of hell. All sin, he says, grows out of selfishness, and selfishness is essentially cruel. No holy instincts are shocked when cruel purposes are disappointed and thwarted. Now the root of future misery will be the just defeat, and exposure, of the spirit of cruelty, by infinite love, armed with infinite power. So that God will be glorified, and pure minds can rejoice, in the future and unending suffering of the wicked.

This argument, on a close examination, certainly reveals some strange features. Selfishness is cruel, because it is an entire disregard of the interests and welfare of others. The saints, therefore, by becoming regenerate, lose every trace of this disposition, and so of all cruelty. Now is it not rather troublesome to conceive of their satisfaction in the eternal sin and internal wretchedness of millions of their fellows, just at the time when selfishness is rooted out, their cruelty withered, and their regard for the interests of others most intense? Does not this principle cut two ways? Must it not balance the satisfaction which the holiness of the saints will feel in the defeat of malice, by their keener sensitiveness, as unselfish and sympathetic beings, to the misery and woe of the malicious souls?

And then, as to the methods of this defeat of evil. If the contest is between finite cruelty and resources on one side, and "infinite love, armed with infinite power," on the other, is there no danger that saintly sympathies will be perplexed with some slight sense of the inequality of the combat? Dr. Beecher stakes his argument on this figure of an engagement, and he must be held to it. If infinite power must be brought in at the close of the system of probation, to ensure the victory to infinite love, is not the triumph essentially a physical one, and so unworthy the sympathy of holy minds? And further, if this power must be invoked, *at the close* of the system of probation, to ensure God's victory, why might it not have been applied, in *earlier stages* of that system, to prevent the spread of malicious influences, to restrain the agency of Satan, to make the sphere of probation more promising, or to offer a little assistance to souls in the critical perils of temptation? If power is to be wielded to give the supremacy at last to love, one can hardly understand why an unselfish Deity, that is, a being with no element of cruelty, and full of sympathy, should withold that power, to use it in its full sweep against the outward effects of evil at the consummation of his government, instead of bringing it to bear in larger measure upon souls when their inward redemption might have been ensured by it?

We confess to a feeling of disgust in playing with these metaphysical foils, over such a subject as eternal punishment, which involves the whole question of government and order in the universe. But Dr. Beecher's principles are so hostile to the conclusion he brought them to cover, that it is only just to turn them round. Let a man treat the great question of order as a reality, and like Abbot Samson, look steadily into the pit, when he would reason about the justice and beauty of eternal suffering, and his metaphysics become enlightened, his principles insensibly broaden, so that, like John Foster, he will feel that nothing can be so certain, as that such a doctrine is not true. If, however, this question is treated as a speculative problem, an idea which, by some subtlety, must be brought into fellowship with other ideas that seem hostile to it, the mind will come to regard it about like the questions before the schoolmen, of the real presence in the Eucharist,

or the possibility of an angel passing from one point to another, without traversing the intermediate space. Speculative logic can be demeaned to any service; Christianized feeling must swell underneath the brain through all its exercise, making the problem a real one, if we would know what the mind has to say about the harmony of eternal woe with the highest goodness and equity.

We have been struck, in reading his volume, with the easy indifference the author shows to all the difficulties, with which the methods and laws of birth and family life surround his thesis. Are the homes of this world repetitions of the alliances and kindred that existed in the angelic state? Is there a truth deeper than has been imagined in the old saying, that matches were made in heaven? If the family bonds of this world are not coördinate with relationships that existed in our first estate, what a deception is practised upon the young parents, who suppose that they are fondling an infant creature, born of their characters and blood, when really they are caressing an abridgement of an imp, which God has cast into their domestic care to hide its depravity, for a season, in a sunny glee, and to prattle its old pollution through nursery rhymes. We read that in the spiritual world, "they neither marry nor are given in marriage." Is it not rather hard, then, that so many parents should suffer so much from the thought of the probable damnation of their more sinful children, when they might be relieved by knowing that these family ties are delusions; and that the wandering one who bears their name, is of no nearer kindred than any of the yellow editions of fallen spirits in China, or of the black-letter re-publications of Nubia?

What becomes, too, of the children that die? Their infancy is a temporary device; and so, of course, they stretch to their old proportions, so soon as the scarlet fever, or the measles, restores them to eternity. They are not old enough to receive an interest in the atonement on the earth. If they are lost, on that account, has their probation been fair? If provision has been made for them, so that their salvation is secured, is probation equal for all the colonists of this globe? And on any view we can take of it, does Dr. Beecher's theory show us an equal earthly trial for all that are here? Surely not; he

cannot pretend that opportunities and chances are in equilibrium for those brought up in an atmosphere of pollution, and those born into Christian homes; for heathen and Christian people; for those who die at five, ten, twenty, fifty, and seventy years. And so, is not his great scheme of a *second* probation burdened with the same moral injustice, which he exposes so eloquently in the common Orthodox view that this is our first trial? According to both theories, this is our *last* opportunity of escape from perdition; and both alike show most startling inequalities, directly established by Providence, in the opportunities for redemption.

Surely, this book is a strange phenomenon, even for the domain of theology, where portents are not rare. A most singular spectacle it would be, should Dr. Beecher be summoned before a council and probed with questions to settle the charge of heresy. How savory would his answers seem, as returned in detail! "Do you believe the Trinity? "Yes." "Do you hold to universal sinfulness?" "Yes." "Do you accept the doctrine of total depravity?" "Yes; I hold to complete corruption of nature antecedent to all volition." "Do you believe in eternal punishment?" "Yes." "Do you acknowledge this world as a final state of probation?" "Yes." "Do you hold strictly to the atoning mission and death of Christ?" "Yes." "Do you believe that faith in the atonement, and a consequent regeneration by the Holy Spirit, open the only avenue of salvation?" "Yes." Do you believe that Dr. Bushnell is a heretic?" "Yes." Surely the accused must be acquitted by acclamation. But let us imagine one question more. "You hold then, firmly to the Orthodox system of theology as organized in the prominent Confessions?" "No; I believe that every one of its theories of forfeiture involves God, and his whole administration, and his eternal kingdom, in the deepest dishonor that the mind of man or angel can conceive, by the violation of the highest and most sacred principles of honor and right, and that on the scale of infinity and eternity. . . . The human mind cannot be held back from abhorring such theories, except by the most unnatural violence to its divinely inspired convictions of honor and right." (pp. 225 and 306.)

We will not try to imagine the perturbation of the council, nor their expressions, when told by the defendant, that the idea of pre-existence is the only key-stone that will bind the tumbling arch of their theory into symmetry and strength.

Dr. Beecher's brethren, as a general thing, will, no doubt, smile at his theory of pre-existence. But when they turn it off, what is to be done with the arguments that have led him to it? *They* are called upon to answer them. They are solemnly bound to show that his impeachment of their system, in the name of benevolence and equity, is invalid. A voice within their own circle tells them, that a satisfactory response to the indictment of Orthodoxy by liberal Christians, at the bar of justice and mercy, cannot be made, by any combination of the elements that have thus far appeared in its creeds. More rigidly Orthodox, in most of its details, than the real views of many modern subscribers to the symbols, this volume strikes a fatal blow at every form of the popular faith that is not organized around its own fantastic hypothesis. Orthodoxy *plus* pre-existence, or, as the alternative, a hopeless wrestle with the noble elements of human nature—such is the formula with which Dr. Beecher astonishes his friends. If they deny his solution, they have to fight for the moral nobility of their system with a man who knows what logic is, and can put the truth in vigorous words. If they turn it off with a sneer, they trifle with the deep experience of a man as sincere, learned, and pious, as any opponent can claim to be.

To all who live without the circle of the sacrificial faith, Dr. Beecher's volume is of the deepest interest, as a new index of the disquiet and the struggles which heave underneath the formal assent to its propositions. Human nature was not made to live contentedly on such a faith. The great majority of its adherents, not intellectually and vitally experiencing the tough problems which it raises, are swayed by its master motives, fear and selfish hope, and so live in the service, not the liberty, of religion. Others find some nutriment for their souls in the great principles of Divine holiness and the love of Christ, which permeate its structure, and pay little attention to its horrors, as a theory of Heavenly government, or an

interpretation of human life. But there are others still, whose intellects demand that their religion shall present them with something like a consistent and noble theory of the universe, a theory that shall satisfy and inspire every faculty of their nature. They examine their theology, and are perplexed in mind by the elaborate confusion of its *analytic* dogmas about an *incomprehensible* Trinity. Their moral sense is offended by its pictures of a placatory and substituted sacrifice. Their sense of equity is pained by the disproportion between a short earthly probation and an eternity of consequences. The inequalities of earthly lot, too, complicate this difficulty. And their benevolence is utterly overwhelmed by the vision of unending suffering, as the destiny of myriads under a nominally perfect rule. They cannot reject the doctrines, and they cannot deny that the doctrines war with their peace. In every age of the church, such men have lived in the gloomy latitude of such a faith, and have repeated the experience of Milton's fallen angels, when they explored the landscape of their infernal home:

> "through many a dark and dreary vale
> They pass'd, and many a region dolorous,
> O'er many a frozen, many a fiery Alp,
> Rocks, caves, lakes, fens, bogs, dens, and shades of death,
> * * * * * * *
> Where all life dies, death lives, and nature breeds,
> Perverse, all monstrous, all prodigious things,
> Abominable, inutterable, and worse
> Than fables yet have feign'd, or fear conceiv'd,
> Gorgons, and Hydras, and Chimæras dire."

Dr. Beecher knows what this condition of mind is; and the fantastic weakness of his solution only betrays the depth of the inward disquiet which disposed his intellect to seek relief in upholding it. The offence his theory gives to our common sense, is a measure of the turmoil which popular Orthodoxy had stirred in his soul. Who can tell how many thousands are represented by these experiences that break into expression? And is that the highest interpretation of Christianity, which introduces such discord into the bosoms of the sincerest believers?

Dr. Beecher has used the proper word, in maintaining so strenuously that the elements of Christian theology are "misadjusted." However deep the depravity of man

may be; whatever theories of a corrupt lineage may be necessary to account for it; however serious the call to a consecration of the will, that comes to us through the religion of Jesus, it is absolutely essential to any symmetry of faith, that all doctrines be set in the light and under the control of the absolute perfection of God, as the human reason and the human heart would naturally interpret that perfection. If there seem to be any mystery in the idea that God suffers so many human beings to come into existence here, amid hostile circumstances and with damaged constitutions, we must solve it by looking ahead,—by believing in an infinite vista of hope, in which all the hard conditions of the dawn of being may be compensated by a greater good which they render possible at last. There is no other way to vindicate the government of a good Creator, no other way in which infinite perfection can be manifest. The human soul must wrestle with every system of theology which does not interpret infinite goodness in ways that fill the heart with cheerfulness and joy, making life seem, when taken in connection with its great future, the greatest privilege and blessing.

The deepest troubles of the Orthodox systems are connected with the two ideas of the sovereignty of God, and a limited probation for man. All the ethics of the sacrificial forms of faith are stained more or less deeply with the assumption, that God, as the legitimate emperor of the moral realm, has the right to establish such a system of government as He may please. Regard for His own holiness and worship, rather than a constant effluence of His own life for the good of His creation, is practically considered the highest law of the heavenly administration; while *in men* the supreme type of goodness is seen in the disposition that seeks the happiness of others, and is never weary in labor and charity for their welfare. And then the idea of a limited probation entangles the whole system of life into an insoluble confusion. First, the principles are wrong; and second, the scanty time allotted for their working would not allow any thing but anarchy, as the result, even if the principles were right. The misadjustment is as strange, as if the cold, dull disc of Uranus were put in the centre of our family of worlds, and the sun were banished, as a satellite, to the outskirts of the

planetary fold. What life, what order, what beauty there would be in such an arrangement, a moment's thought will set before us. And no less derangement of balance, consistency, and peace, will there be in a theology which puts the gloomy principle of justice, divorced from love, in the centre of its elements, and banishes the idea of grace to a subordinate and far-off position. The principle of infinite goodness must take its natural office in our scheme of religious thought, including justice as the gravitating principle of order, in the same way that the sun hides within its bulk the energy that binds the planets into harmony, but pouring everywhere unstinted rays of light and heat; *then* truths will stand in right relations, and their apparent perturbations can be interpreted as contributions to a vast, intricate, and enduring harmony.

T. S. K.

Art. IV.

The Kind, and Amount, of Evidence necessary to establish the doctrine of Endless Hell-torments.

It is a fortunate thing for Christianity, and for our faith in it at the present day, that, among its early disciples, there was one, at least, who cannot be supposed to have been misled by credulity. Whatever may be thought of the other apostles, it seems quite certain that Thomas would not have been imposed upon. He was slow to believe the great fact of his Master's resurrection. When he saw him laid in the tomb of Joseph, he doubtless supposed that that was to be the end of the matter. Probably he no more expected to see Christ living again, here on the earth, than we now do the friends which we deposit in their graves. And when his resurrection transpired,—when, on the morning of the third day, Jesus showed himself to his followers, and they went and told Thomas of the fact, he refused to repose the least confidence in

their statements. The fact doubtless seemed to him extremely unnatural. It was so very different from any thing which he had reason to expect or hope for, that he persisted and declared that nothing but a personal examination would satisfy him. "Except I see in his hands the print of the nails," said Thomas, "and put my finger in the print of the nails, and thrust my hand into his side, I will not believe!"

It is granted that the apostle took an extreme position here; and, still, the case was one that probably appeared to him to require evidence of this character. He may have suspected that the minds of his companions were tinged with enthusiasm. It was possible perhaps that they might have been mistaken as to the person of Jesus. At least, to suppose that they honestly thought that they had seen him, when in reality they had not, was less incredible to the doubting Thomas, than their statement appeared to be. And so long as there was nothing to render his demand impossible, it is evident, that, in a case of such vast importance, he did right in requiring a proof of this conclusive character. He should not have believed on slighter grounds.

This opinion seems to be strengthened by the manner in which Christ treated his claim; for, although he told him to "be not faithless, but believing," still, he did not intimate that he ought to believe without sufficient proof, or that he had demanded more than the facts would fully justify. Jesus freely gave him the personal demonstration he asked for, and satisfied him, beyond all shadow of doubt, that he whom he had loved as his divine Master, whose remains he had seen cold in the grave, was really a victor over death, and the great doctrine of life and immortality made fully manifest.

In looking over this sketch, as given by the sacred biographer, I think that we may properly deduce from it the following rules of evidence:

1. The kind and amount of proof which we ought to demand in any given case, will vary according to the nature of the fact to be proved, and the circumstances attending it. 2. Any fact of an ordinary character, such as would seem to involve no improbability, may be sufficiently substantiated by an ordinary kind and amount of

evidence. 3. Any very extraordinary fact, especially one which bears a strong aspect of improbability, requires proof of a higher kind and of a far greater amount; and if the demand is limited to what is possible in the case, we are not justified in accepting a fact of this kind without evidence of this high character.

The application of these rules may be illustrated by a few simple and plain examples, thus: If I were to specify a person with whom the reader was wholly unacquainted, and should describe him as being, for the most part, an upright and honorable man; one, who, although he had his faults, had also his virtues; that he was generally a kind man in his family, loving his children as a parent should, treating them usually with tenderness, and cherishing a sincere desire for their best interests,—the statement would doubtless be received without much hesitancy, and accredited with but very little of careful examination. It would be apparent that I had described only a common case; that the traits which I had mentioned were characteristic of men generally; that my account involved nothing improbable; and if I was regarded as a man of ordinary veracity, my word would very properly be taken as sufficient proof.

But suppose I should affirm that this man was a monster of cruelty; that he was not only utterly regardless of the welfare of his fellow-men, but seemed to take a kind of fiendish delight in human suffering; that this was his prevailing disposition, not relieved by a single trait of humanity; that he was so atrocious as to feel thus towards his own family; that he delighted in nothing so much as to see them wretched, and bent all the energies of his soul to the single purpose of making them as miserable as possible. What would be thought of my declaration in this case?

Suppose that I should represent the following as a single instance of his cruel conduct:—I affirm that he took his own children, and, for the slightest offences, put them to the keenest torture as long as thought or life lasted; say, that he held them over a slow fire, and, as gradually as possible, roasted them to death. How would this declaration be received?

Now, suppose that I should go still further in compli-

cating the difficulties that are involved in this statement; that I should introduce elements of improbability which would render the account as incredible as such a statement could possibly be made; that I should not only represent him as being distinguished by all this unmitigated ferocity, but should at the same time claim that he was, after all, the wisest and best man that the world ever knew;—say that John Howard was the person meant;—is it conceivable that any person would accredit this account, for a moment, unless it came enforced by such demonstrative evidence as was found impossible to resist or turn aside? In a case of this kind, should we be justified in yielding our belief to any thing but proof of the very highest and most conclusive character?

In such an extraordinary description as this, one involving so many difficulties, not to say absurdities, it would very justly be concluded that no common testimony would answer. It would be said, that the account carried on its face the strongest marks of improbability; that it was in the highest degree incredible. 1. In the first place, it would be claimed that such a story was really too bad to be believed of any man; even of the vilest criminal. No human being could descend to such gross acts of inhumanity, and if such could really be proved against the worst man who ever lived, it would only serve to convict him of insanity. It could not be regarded as the result merely of depravity, for it is far too horrible to be believed of any man when in a sane mental condition. 2. Then, in the second place, it would be claimed that this was still more difficult of belief, when such a disposition, and such actions were attributed to John Howard. I should be immediately referred, in this case, to his almost innummerable deeds of kindness, rendered to the poor, the despised, the outcast, and the criminal. I should be told, in reply, of all his toils and sacrifices to ameliorate the condition of society, and how he lived and died in the great cause of philanthropy. These are all well-known and admitted facts, spread over his whole history, interwoven with every thread of his earthly existence; and all of them must be met and overcome before I can establish my charges against him. These charges contradict every thing which the world has ever known

concerning him. And I say that, under these circumstances, no man would have a right to believe such charges without proof as conclusive as ocular demonstration, and of such an amount as to be absolutely overwhelming.

Then, suppose still further, that, in the attempt to sustain this statement, I should claim to have found, in some of Howard's writings, language which gave strong intimations of such a disposition on his part, which really seemed to confirm my accusation against him,—what extreme effort and care would be used in attempts to explain it away! How promptly, in the first place, would its authenticity be questioned! And if this did not succeed, if the evidence forced an admission that such language was really dictated by him; then, in the next place, how would the wits be tasked to find some possible mode of explanation, which would render it consistent with the great facts spread over his whole character! However far-fetched or forced the interpretation might seem, any good mind would gladly adopt it, rather than remain under the pressure of a difficulty so dreadful, or dishonor him by an imputation so exceedingly revolting. Indeed, it is quite doubtful, whether there is any kind or amount of evidence, which would make a candid and intelligent man acknowledge the truth of my account in this case, even if such evidence really existed. The facts might serve to confound, but they could not convince.

Now, I presume that there is no good man in all Christendom, who would hesitate in adopting the rules of evidence which I have suggested, or question their proper exhibition in these illustrations. I have been thus careful in their statement and application, because I wish to apply them to another subject, viz: certain prominent views which are entertained concerning God's character and government, the principal of which is the dogma of endless hell-torments. I have never been able to accept these views, as authorized either by reason or revelation. And my chief purpose, in this article, is to show, that in repudiating these notions, generally deemed to be evangelical, I am only applying fairly, such rules of evidence as all Christians would readily sanction and adopt in reference to other cases.

What, then, are the facts of the case, which we are called upon to believe?

They may be summed up, briefly, as follows: 1. Men in this life, are in such a morally depraved condition, that they are not only exposed to, but many of them will actually suffer, the pains of a torment strictly eternal. The divine Being regards them here with an inexorable hatred, and will subject them to the severe visitation of his wrath hereafter, so long as they exist. Many labored and ingenious efforts have been made, from time to time, to exhibit the *rationale* of this matter, to show how it occurred and what were the proofs of its reality; some maintaining that Adam, as the representative of all men, sinned, and all men are therefore partakers of his wickedness, as though it had been their own personal act; others claiming that we derive a sinful nature from him, and are to be punished only for our own acts; others still, asserting that, although our nature may not be radically or really sinful, yet that our wickedness is so great, our depravity so deep and pervading, that the consequences will be equally terrible and unending. Whatever may be the mode of explanation, however, all the sects, assuming to be evangelical, agree in this, viz: That men are in a sinful condition here, which will issue, in the case of many of them, at least, in endless torments inflicted by the hand of God. 2. God is our creator. All that we were originally, came from him. Our powers, and faculties; our free-will, our susceptibility to temptation, or, at least, our liability to it; our having such a nature as would admit of our being tempted, so that evil influences could act upon us; these were unsought by us, but voluntarily on his part, conferred upon us in the constitution with which he formed us. 3. He placed us in a world where there are temptations all around us; intentionally exposed us to the degrading powers of a corrupt society, and not only surrounded us with all these pernicious influences, but actually allowed devils to swarm along our path from childhood, assailing us on every hand with all their arts of seduction. All this must have been his deliberate work, for we are no more the authors of the things which tempt us, than we are of the moral nature which renders temptation possible. 4. In full view of all

these facts, which must have been present to his mind beforehand, the supreme Being calmly affixed to sin, on our part, the penalty of an *infinite retribution.* He does not proportion his inflictions to the magnitude of the wrongs we may commit. There is not the slightest comparison existing between them. All who are sinners, more or less, are equally liable, in the language of the catechism, "to all the miseries of this life, to death itself, and to the pains of hell forever." 5. We are confidently assured, at the same time, by those who maintain these opinions, that God is just, and honorable, and wise, and good; infinitely good; the greatest and the best being in the Universe!

There are several suggestions which have been made, evidently for the purpose of alleviating the difficulties involved in this statement, that are perhaps deserving of some little attention here. First: it has been assumed that the divine Being had a perfect right to annex such penalties to his own laws as seemed good to himself. If he did not see fit to shape them by equity, or if he chose to institute them regardless of their bearing on the interests of the transgressor, then he had a perfect right to do so. I answer, that this is plainly a mistake. God cannot violate the principles or laws of his own nature. If he is just, then his laws given to us must be perfectly equitable, and their penalties exactly proportioned to human guilt. For a superior being to avail himself of his sovereignty for the purpose of enacting arbitrary laws, and affixing to them penalties of the greatest possible severity, in the government of inferiors, is the very essence of tyranny and injustice. Secondly: it has also been claimed, that it is of little consequence comparatively, what the Divine laws or their penalties may be, or to what an extent depravity may be allowed to go, or how inconceivable the amount of punishment inflicted for it; if it is only shown that God has really furnished us with a fair opportunity to exercise free-will in the case, because then the election of our final doom is placed entirely within our own reach, and the result chargeable to ourselves alone. Thus, all the better class of Orthodox writers seem to think that the whole of the difficulties connected with this subject are fully disposed of, and the

Divine character secured from all ground of impeachment, when it is once shown that we have had a full and fair occasion for the exercise of our moral freedom.

In replying to this mode of argumentation, so far as I wish to consider it now, I have nothing to say concerning the free-will of man. I would ask attention to another matter directly involved, viz: the free-will of God. There was an act of free-will on his part prior to any of ours; nay, prior to our existence, and on the character of which every thing subsequently depended. He had the choice of *existence* or *non-existence* for us, and with a full view of all which that existence would become, either in regard to sin or punishment, he deliberately preferred it to our non-existence. We could not choose for ourselves, but he freely chose for us; enforced our existence without our knowledge or consent; and no sophistry, short of denying his foreknowledge, can avoid the conclusion in this case, that he preferred the infliction of an infinite curse upon us. Dr. A. Clarke's evasion of this difficulty, though as rational as any attempt of the kind which I have seen, is simply too trifling to require much notice. To assume that God has simply the *ability* to know all things, even human volitions, beforehand, but that he suspends his *knowledge* in regard to these, appears very silly. Who does not see that to suspend knowledge, in reference to certain things, pre-supposes a knowledge of such things? Dr. Clarke does indeed plead only for infinite *ability*, infinite *capacity;* and, strictly speaking, seeks to deny any infinite *knowledge*, though he involves it in the very attempt. So that the difficulty comes back upon us, in all its force. God, in voluntarily choosing existence for myriads of his creatures, has actually preferred an infinite evil for them, rather than that non-existence from which he drew them forth. And yet it is pretended that he is good, infinitely good!

Here, then, I ask that the rules of evidence, already suggested, may be fully and faithfully applied. What kind and amount of evidence would justify me in receiving these opinions? I fear that this matter is not regarded as it ought to be. Nay, I know that it is not. People generally imagine that nothing more than ordinary proof is required here; that almost any kind or amount which

concerning him. And I say that, under these circumstances, no man would have a right to believe such charges without proof as conclusive as ocular demonstration, and of such an amount as to be absolutely overwhelming.

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Now, I presume that there is no good man in all Christendom, who would hesitate in adopting the rules of evidence which I have suggested, or question their proper exhibition in these illustrations. I have been thus careful in their statement and application, because I wish to apply them to another subject, viz: certain prominent views which are entertained concerning God's character and government, the principal of which is the dogma of endless hell-torments. I have never been able to accept these views, as authorized either by reason or revelation. And my chief purpose, in this article, is to show, that in repudiating these notions, generally deemed to be evangelical, I am only applying fairly, such rules of evidence as all Christians would readily sanction and adopt in reference to other cases.

What, then, are the facts of the case, which we are called upon to believe?

They may be summed up, briefly, as follows: 1. Men in this life, are in such a morally depraved condition, that they are not only exposed to, but many of them will actually suffer, the pains of a torment strictly eternal. The divine Being regards them here with an inexorable hatred, and will subject them to the severe visitation of his wrath hereafter, so long as they exist. Many labored and ingenious efforts have been made, from time to time, to exhibit the *rationale* of this matter, to show how it occurred and what were the proofs of its reality; some maintaining that Adam, as the representative of all men, sinned, and all men are therefore partakers of his wickedness, as though it had been their own personal act; others claiming that we derive a sinful nature from him, and are to be punished only for our own acts; others still, asserting that, although our nature may not be radically or really sinful, yet that our wickedness is so great, our depravity so deep and pervading, that the consequences will be equally terrible and unending. Whatever may be the mode of explanation, however, all the sects, assuming to be evangelical, agree in this, viz: That men are in a sinful condition here, which will issue, in the case of many of them, at least, in endless torments inflicted by the hand of God. 2. God is our creator. All that we were originally, came from him. Our powers, and faculties; our free-will, our susceptibility to temptation, or, at least, our liability to it; our having such a nature as would admit of our being tempted, so that evil influences could act upon us; these were unsought by us, but voluntarily on his part, conferred upon us in the constitution with which he formed us. 3. He placed us in a world where there are temptations all around us; intentionally exposed us to the degrading powers of a corrupt society, and not only surrounded us with all these pernicious influences, but actually allowed devils to swarm along our path from childhood, assailing us on every hand with all their arts of seduction. All this must have been his deliberate work, for we are no more the authors of the things which tempt us, than we are of the moral nature which renders temptation possible. 4. In full view of all

these facts, which must have been present to his mind beforehand, the supreme Being calmly affixed to sin, on our part, the penalty of an *infinite retribution.* He does not proportion his inflictions to the magnitude of the wrongs we may commit. There is not the slightest comparison existing between them. All who are sinners, more or less, are equally liable, in the language of the catechism, "to all the miseries of this life, to death itself, and to the pains of hell forever." 5. We are confidently assured, at the same time, by those who maintain these opinions, that God is just, and honorable, and wise, and good; infinitely good; the greatest and the best being in the Universe!

There are several suggestions which have been made, evidently for the purpose of alleviating the difficulties involved in this statement, that are perhaps deserving of some little attention here. First: it has been assumed that the divine Being had a perfect right to annex such penalties to his own laws as seemed good to himself. If he did not see fit to shape them by equity, or if he chose to institute them regardless of their bearing on the interests of the transgressor, then he had a perfect right to do so. I answer, that this is plainly a mistake. God cannot violate the principles or laws of his own nature. If he is just, then his laws given to us must be perfectly equitable, and their penalties exactly proportioned to human guilt. For a superior being to avail himself of his sovereignty for the purpose of enacting arbitrary laws, and affixing to them penalties of the greatest possible severity, in the government of inferiors, is the very essence of tyranny and injustice. Secondly: it has also been claimed, that it is of little consequence comparatively, what the Divine laws or their penalties may be, or to what an extent depravity may be allowed to go, or how inconceivable the amount of punishment inflicted for it; if it is only shown that God has really furnished us with a fair opportunity to exercise free-will in the case, because then the election of our final doom is placed entirely within our own reach, and the result chargeable to ourselves alone. Thus, all the better class of Orthodox writers seem to think that the whole of the difficulties connected with this subject are fully disposed of, and the

Divine character secured from all ground of impeachment, when it is once shown that we have had a full and fair occasion for the exercise of our moral freedom.

In replying to this mode of argumentation, so far as I wish to consider it now, I have nothing to say concerning the free-will of man. I would ask attention to another matter directly involved, viz: the free-will of God. There was an act of free-will on his part prior to any of ours; nay, prior to our existence, and on the character of which every thing subsequently depended. He had the choice of *existence* or *non-existence* for us, and with a full view of all which that existence would become, either in regard to sin or punishment, he deliberately preferred it to our non-existence. We could not choose for ourselves, but he freely chose for us; enforced our existence without our knowledge or consent; and no sophistry, short of denying his foreknowledge, can avoid the conclusion in this case, that he preferred the infliction of an infinite curse upon us. Dr. A. Clarke's evasion of this difficulty, though as rational as any attempt of the kind which I have seen, is simply too trifling to require much notice. To assume that God has simply the *ability* to know all things, even human volitions, beforehand, but that he suspends his *knowledge* in regard to these, appears very silly. Who does not see that to suspend knowledge, in reference to certain things, pre-supposes a knowledge of such things? Dr. Clarke does indeed plead only for infinite *ability*, infinite *capacity;* and, strictly speaking, seeks to deny any infinite *knowledge*, though he involves it in the very attempt. So that the difficulty comes back upon us, in all its force. God, in voluntarily choosing existence for myriads of his creatures, has actually preferred an infinite evil for them, rather than that non-existence from which he drew them forth. And yet it is pretended that he is good, infinitely good!

Here, then, I ask that the rules of evidence, already suggested, may be fully and faithfully applied. What kind and amount of evidence would justify me in receiving these opinions? I fear that this matter is not regarded as it ought to be. Nay, I know that it is not. People generally imagine that nothing more than ordinary proof is required here; that almost any kind or amount which

would satisfy us of the truth of a common fact, ought to be regarded as sufficiently convincing in this case. But this is a mistake. No greater error could possibly be committed. For it must be borne in mind that what we are called upon to believe here, involves no common facts. It is no merely ordinary thing which is required to be proved in this case. The facts assumed are really the most extraordinary of any thing of which the human mind can conceive. The same difficulties are involved which were connected with my supposed charges against John Howard. Essentially the same principles will apply to both cases, though in the case of the Divine government, as stated, the conflict of facts is infinitely greater than in that of Howard. And to maintain these facts fully, therefore, and so to authenticate them as to command, or even to justify, belief, would require a kind of evidence which is irresistible, and an amount that is absolutely overwhelming.

I pray the reader to reflect upon this matter. It is beyond the power of the human imagination to invent a worse belief than is here asked for. Nothing more revolting could be attributed to the Almighty, than the voluntary choice of an infinite curse for us. And nothing more truly incredible ever entered into the dreams of an enthusiast, than the facts of the Divine character and conduct as they have been stated here. No man, therefore, has a right to receive them without evidence such as I have suggested. Nothing but the most stubborn proof should drive one to the admission of their truth. All seeming evidence in support of such a belief, which can be denied, should be denied. Every circumstance which appears to favor it, should be doubted as far as doubt is possible. All proof of it should be resisted and fought against, as long as resistance and fighting could be thought to weaken it. In short, nothing but necessity should ever be allowed to compel its admission.

And now I ask, what, and where, are those proofs so very convincing that there is no way to meet and answer them? For many years have I looked for them in vain. I have interests involved in them as great as those of any one; all my personal interests for time and for eternity. And I have looked to those, who ask for faith in these

pretended facts, to give me the mighty evidences which they seem to demand.

And now I ask, in all candid humility, yet, as a reasonable being who cannot be satisfied, on a subject of such infinite magnitude, to take surmises, or assumptions, or sophistries, or hoary traditions, as sufficient authority,—*where* and *what* are the decisive considerations in support of faith here, which cannot be met and answered by the most common intellect? What do all the best and most weighty of them amount to? Can any thing, in the form of proof, be pointed out, which an ordinary mind cannot easily encounter and overcome?

I do not propose now to go into an examination of these supposed evidences. My principal purpose, as the title of this paper indicates, is rather with the *kind* and *amount* of evidence needed here. But there is one fact, in regard to this matter, which I cannot pass by in silence. It is, briefly, that whatever these proofs may really be, or however conclusive they may appear to some minds, there are doubtless more than a million of persons in these United States alone, who openly and boldly declare that they are not and cannot be convinced by them. In spite of all that has ever been urged in their favor, with the influence of popular convictions, and all the pressure of education and prejudice, they are compelled by a deep and irresistible necessity to reject them, and look forward to a state of holiness and happiness for all mankind. This would seem to evince, to some extent, the character of these evidences to which I have been alluding. It shows us that they are not necessarily convincing. They can be met and answered to the entire satisfaction of all our host of believers in Universalism. Then I say that they are not weighty enough to meet the wants of the case. They do not fully answer the demands which the subject makes upon us. Because, to be sufficiently conclusive, they should be such that no mind could for one moment rationally resist them. As I have already suggested, we are bound to contest every inch of ground in this case. All our love and reverence for the character of God demands it of us. We are not lightly and carelessly to receive such a report regarding him. His honor, as well as our own hopes, is at stake. We are only to yield to proof

here such as *cannot* reasonably be resisted. Any thing less than this is to be regarded as wholly insufficient.

In closing my present remarks upon the subject, I cannot well avoid adding, that if the views of God's government, to which I have been referring, are really correct, then, perhaps, the worst feature of the whole case,—the one which, more than all others, reflects severely upon the character attributed to the supreme Being, is, that the proofs of their reality are no stronger, and no more generally apparent. Here we are enwrapped in the thick folds of mystery and doubt, exposed to an evil the immense magnitude of which no human mind can fully grasp, and, yet, we have no warning of it—none, at least, which is sufficient to convince millions of its reality! Is not this strange? Is it not indeed incomprehensible? If we are really liable to such a doom as that of unending torments, why has the Almighty never told us of it in terms which could not reasonably be mistaken? Why has it not been uttered in the ears of all men with irresistible conviction? Certainly, if it were true, it should have been! Its proofs should have stared us in the face, turn which way we might. Nor is this all. Before I could receive this dreadful opinion, which would extinguish the last ray of light in the universe, I must first see destroyed all the multiplied evidences of the Divine perfections, every one of which is an insuperable barrier to its admission. I must cease to believe in a God, (Saxon —good) and believe only in a Devil. All the beauties and glories of the outward world must pass from sight; the visible features of good in all things must be blotted out; all traces of divine love and care in providence must be obliterated; and even the sweet springs of human affection must all be dried up, before I can listen patiently to a plea for such a faith. And, more than all this, the life of Jesus must be erased from the page of history, or he must be shown to have been an impostor; the exhibitions of the Father which he made in himself, must be denied; every manifestation of goodness displayed in his life, must be shown to have been misrepresentations of the Almighty; the rich promises of the divine grace and mercy given by him must be proved as false as the light which the wrecker kindles upon the shore; all this, and

more, must be done, or, like doubting Thomas, I cannot, will not believe! Certainly, nothing short of this will answer; nothing less can ever shake my present trust in the Father, that He will finally draw all things unto himself. M. B.

Art. V.

Christ, the Light of the World, and the Life of the World.

When we apply these metaphorical terms to Jesus Christ, we mean, as we suppose the inspired writers mean in using them, that he was the One appointed of Heaven to enlighten mankind in the knowledge of spiritual truth, and to give them that true religion which was the spiritual life of the soul.

There are two ideas which we may distinguish, at the outset. It is important to observe, in the first place, that, so far as respects the characters, or offices, denoted by these figurative appellations, Jesus Christ stood wholly alone. There can be no other Christ, no rival, nor successor. As the Teacher come from God, and as the immediate author, or rather the agent, of a new moral life among mankind, there never was any like him before, and there was to be none like him afterwards. He might have followers, who would share in his life and light; but they must derive these elements from him, and not from any independent source of their own. He was the one, sole, great Orb of moral light to the world, as the sun is the one great source of day to the solar system. Christ was the "Sun of Righteousness," as he had been foretold in ancient prophecy. There were, indeed, "lesser lights," and there always have been such, like the stars and planets, that shed a dim, cold, powerless glow. But he was the Luminary that brought the day, with its vivifying light and warmth. Two suns are not provided for our system.

We think that all who are familiar with the language of the Four Gospels will be aware, at once, how fully

these suggestions are there borne out. We need but remind them, that Christ himself assumed, in the most solemn manner, to be the only Saviour of men. "All that ever came before me are thieves and robbers." "I am the vine, ye are the branches." As the apostle says, "there is none other name under heaven, given among men, whereby we must be saved." Christ professed to be the *only*-begotten Son of the Father, the *only* medium through which God communicated his saving grace to the world, and by which men could successfully approach their Maker. "No man," said he, "cometh to the Father, but by the Son." "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him,"—that is, he only had made God truly known. We may sum up the whole, in St. Paul's language: "There is one God, and one Mediator between God and men, the man Christ Jesus."

This is the first consideration that we wished to present,—that Christ assumed to stand alone, in these characters, without equal or competitor. The second consideration that we had in view, relates to the verification of his claim. There is no one, well acquainted with the religious history of man, from the earliest times downwards, but knows it to be a matter of historical fact, that Jesus Christ actually was the light and life of the world, in such a sense as no other personage ever was. We mean, that he not only asserted this of himself, according to the Scriptures, but that we see his claim substantiated by the results he wrought out. Aside from all that the Scriptures assert on this subject, we can see, by the effects, that there was a life-giving power in him, altogether peculiar, unexampled before and since. He took direct hold on the human heart, and transformed men into the divine image, as they never have been transformed by other means. And this, not in a few cases, here and there; but generally. He breathed a new soul, as it were, into human nature, and gave the world a new moral and religious direction.

It is an interesting enquiry, How it was that Christ exerted so immeasurable and inexhaustible a power over the hearts of men. Wherein lay this mighty influence? To what peculiarity of his character, or to what endowment of his, shall we look for the Fountain whence this

life-giving energy flowed forth to the nations, like a swelling flood, slowly undermining all obstacles, and at length bearing every thing before it? The fact we see; but the reasons, the grounds of it, may not be so apparent. We propose to offer some suggestions on this point, after we shall have considered, more particularly, certain circumstances of the case.

If we could bring the case before us, just as it stands in the records of human progress, it would appear, even in an historical point of view, a most astonishing fact,—this wonderful change which Christ wrought in the world, and which he still continues to work,—this power which he has always exerted, from the very first, over the mass of mankind, and especially over those who have not acknowledged his name. What renders it the more remarkable, is, that the same work had been often attempted, before him, and apparently by some of the same means that he used, but never with any success, comparatively speaking. Men had undertaken, again and again, to reform the world, and to give it a living faith in divine realities. They had sometimes undertaken it with every human requisite to success; but always in vain. Ages before Christ, there had been wise men, and virtuous men, who inculcated and exemplified most of the abstract truths that we find in the gospel; though perhaps none embodied them all together in one consistent doctrine, as Christ did. There had been enlightened philosophers, of unequalled reach of thought, among several of the ancient nations,—among the Chinese, the Hindoos, and the Persians, especially among the Greeks, and even among the Romans. When Christ came, there had long been systems of moral and religious philosophy in vogue; some of which are the admiration of all scholars, down to our own day, and are even now preferred, by a few cultivated men, to the gospel itself. To look at them as mere human productions, they seem almost faultless. They seem to contain almost every thing that is essential to a religion; so that it is rather difficult, at first sight, to point out where the deficiency in them lies. It will not do for us to speak contemptuously of those old philosophies which preceded Christ's mission. Some of these are not perhaps excelled by any that have since arisen. We may mention

the Platonic philosophy in particular. It presents the most elevated views of God, and of man's relations to God; it demonstrates, as nearly as reason can demonstrate, another existence beyond the grave, of a far higher character than the present; it lays open the spiritual nature of man, the beauty of virtue and the deformity of vice; it inculcates excellent rules of life, drawn from these truths; and seems to enforce them by powerful sanctions.

Such were some of the religious philosophies that had long been current when Christ appeared on earth. To read them, they might appear to answer well for a religion to believe in, to live by, and to die by. And yet, what practical effect had they ever produced among the generality even of their followers? What deliverance did they work in the world? None. That is the decided answer which all history gives. Perhaps they affected the character of some few individuals for good. But it is well-known that they had no saving influence on the community. *There*, they were a dead letter. They never took hold of the hearts of men, nor breathed new life into the morally dead. Is not this fact a very remarkable and significant one? Almost utterly impotent, notwithstanding they contained so much divine truth, and so many pure sentiments of virtue and religion, all enforced by some of the greatest geniuses the world ever saw! They had so little vitality, or saving power, that the very communities, in the midst of which they flourished, grew more and more corrupt, till the earth sickened under their depravity. It is a terrible sight to look back into the state of morals in those times.

Another thing is remarkable. All those old philosophies,—we think every one of them that was of any excellence at first,—developed themselves, in process of time, straight-forward into boundless skepticism, or else into some form of downright atheism. This was invariably their issue, among the sects of their own believers. Take the noblest of them all, the Platonic; which began with an exalted faith in God, in everlasting life, and in the spiritual relations of man with his Maker. But, in less than three hundred years, it resolved itself, by the regular working of its own elements, into universal doubt

and irreligion. At a subsequent period, it was revived, under the name of New Platonism; and, for a while, it seemed to restore faith, and to impart a species of religious fervor. But, in less than one century, it ran into a half-fanatical, half-hypocritical delirium, like what we see commencing in some of our modern Theosophists; and, in a century more, it settled down into Pantheism, and of course soon died.

And this is, in brief, the Natural History of all schemes of mere human philosophy, we mean if they are used for religion,—if they stand independent of divine revelation, and still assume to bring men into communication with eternal realities. In such cases, no matter how they begin, they always develope themselves, as by a fatal necessity, into skepticism, irreligion, and finally into Atheism. There is in them some intrinsic vice, which compels them to take that direction, and to come to that result, in spite of all which their founders and successive advocates can do. We think it easy to see why it should be so. Without entering into a discussion, which our space will not allow, we will observe that, in all man's attempts to construct, from his own reason alone, an adequate system of religion, embracing God, and the Universe, and philosophically analyzing them, he must of necessity make them finite; because his reason is limited. He cannot philosophically manage the Infinite, whatsoever terms he uses. He grasps at the Infinite, but seizes on the finite, instead. And this primary blunder in his premises must vitiate the whole process, so that, when his problem is wrought out to its inevitable result, he will find that he has nothing left but the finite,—no God, no eternal life, and no spirit that holds any relation to their realities. We see partial abortions of this kind even in those Christian system-makers, who construct their religious theories out of their own speculations, with a little help, or countenance, from scattered texts of Scripture.

We are sure it is no exaggeration to say that no mere philosophy in the world ever had moral life enough to put even a check upon wickedness, either among the people at large, or among the mass of its own followers. This is the surprising fact that stands demonstrated in history, by the failure of all the moral and religious philosophies before the coming of Christ, and we may add, since.

But when Christ came, in him was found the power, that had hitherto been wanting, to move the world. He spake; and, as he said, "the words that he spake, they were spirit, and they were life." Men felt that there was an influence at work, unprecedented, and superhuman in its character. One of the Pharisees acknowledged, "we know that thou art a teacher come from God." The soldiers, whom his enemies sent to take him, testified truly, "never man spake as this man." His ministry proved him to be "the wisdom of God, and the power of God." Multitudes were made new creatures, by a change in the whole tenor of their lives. "Old things were done away, and behold! all things became new,"—slowly indeed, very gradually, as all God's creative processes operate, but surely. Imperfect as the world yet is, we must not forget that it has been a different world ever since Christianity entered among men. "The kingdom of God is among you," said Christ; and it proved itself to be the kingdom of the Almighty.

Now, what was there peculiar in Jesus Christ, or in his gospel, that it should have this power? One thing appears plain, from the circumstances we have mentioned: It was not merely his doctrines, or his precepts,—we mean abstractly considered. They had been tried again and again; when taught by others, they had not awakened a spiritual life, but had fallen powerless on the mass of men. Doubtless, his doctrines and precepts are, in one sense, powerful to convert the world,—that is, when associated with the other influences he exerts, and when set forth in his peculiar manner. But disconnect them from Jesus Christ, leave him out of view, and then use them simply as abstract truths and commands, and they will have no more moral life than any other systems of moral philosophy. The experiment has been sufficiently tried; and we know with what repeated and invariable failure.

It appears to us that we may readily fix on the peculiarity that made effective all the influences by which Christ became the Light and Life of the world. We discover it in his connexion with God. He spoke to men, not as others speak, but by the spirit and dictation of his Father. Had this been either pretence, or hallucination, on his part, the unreality would somehow have failed of pro-

ducing the effects, as all counterfeits, even though undetected, work differently from the true. In his case, it was a reality: God was with him, and wrought through him; and how was it possible but that the result should correspond with the almighty cause from which it proceeded! Nor were the presence and agency of God unperceived, in the case. Christ gave manifest proof, to the consciences of all who heard him, that it was under this divine authority alone that he acted. Even Nicodemus acknowledged, "We know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him." He stood as God's spokesman to the world,—the one Mediator between God and men." All that he taught and did, was in the name and with the power of the Father, who had charged him with the mission. As St. Paul says, "God was in Christ, reconciling the world unto himself."

Here, then, is the source of that immeasurable power which Christ exerted through his doctrines, precepts, and example,—the immediate authority of God. And this divine authority still rests on his gospel, making it, now, as it always has been, "the power of God unto salvation to every one that believeth." We feel—mankind feel,—that it is God who speaks and appears to us, through Christ and his gospel; that the gospel is not the doctrine of man, nor, properly speaking, of Christ himself; but the message of God to us. Our sense of the divine sanction sets home every truth, command, and exemplification, as mere human authority, or as mere abstract conceptions, never could do,—makes them bear on our souls with all the sacred, subduing weight of God's presence and dictation. It is with God that we deal, and not with human speculations, in all our concerns with the message which he has given us through his only begotten Son.

Art. VI.

Literary Notices.

1. Outlines of Universal History, from the Creation of the World to the Present Time. Translated from the German of Dr. George Weber, Professor and Director of the High School of Heidelberg, by Dr. M. Behr, Professor of German Literature in Winchester College. Revised and corrected, with the addition of a History of the United States of America, by Francis Bowen, A. M., Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, in Harvard College. Second Edition. Boston: Jenks, Hickling, and Swan. 1853. 8vo. pp. 559.

To make such a text-book of Universal History as should meet the wants of our colleges and professional schools, would be one of the most difficult achievements in literature. The problem is, to compress, without spoiling, the story of the civilized world, for three thousand years or more, into a compass that can be mastered by the student in the short time allotted to this very important branch of learning. It will not do to give him a mere catalogue of events; for that is not history. Nor, on the other hand, will it do to unfold the scenes as they passed in actual life, with their complicate relations; for, though that would be history, it would occupy far too much space for the purposes now in view. There seems to be needed the brevity of a catalogue with the comprehensiveness of a philosophical narrative,—two things apparently incompatible with each other, though it is possible perhaps to unite them, at least approximately. We think it is plain, that for one to profit in any great degree by the study, he should be well-grounded in the general knowledge of universal history, as a preparation for a more thorough acquaintance with particular portions that may be specially important to him. If he is wanting in the former, he will not understand the place which the latter hold in the movement of the world, nor perceive their vital relations with the whole: he will be as one looking through a narrow vista at certain objects that stand out in light, while all the encompassing horizon is wrapped in mist. Let him have a broad view, in order even that he may have a clear and just view of individual points.

Can we not conceive of a work, vigorously condensed without becoming dry, which should give a clear view of the main course of events, together with the successive conditions of the world, while, by a suggestive manner of narrating, it should sufficiently indicate the character, causes, and influence of those changes and transactions, and also the general political truths demonstrated by them. If exe-

cuted by a competent master, it might open with an introduction setting forth the internal laws and outward conditions that most immediately determine national progress or decline, so far as they can be ascertained by the past experience of states; and the narrative itself might then be accompanied with marks of reference to those causes, as often as they severally come into play, with a notice in each case of the modifications they receive from peculiar circumstances. This would present history somewhat in the character of a science, as resting on principles, care being taken not to shape the history to an hypothesis, but to draw the principles only from the facts. At the end of every section, the best popular works on the topic in hand might be named, so as to direct to the means of studying more thoroughly such portions as should be thought of special importance.

Such is our idea of a text-book of universal history. We find none, however, that answers to this description. In all works of the kind, that we know of, there are great defects in the general plan, as well as in the execution. Tytler's is distinguished by an excellent method of dividing and grouping his subject, but it is written in the diffuse style of public lectures, and wants, moreover, the light which subsequent inquiries have brought out. Müller's valuable and highly-finished work was designed for those "who were already well versed in the details of history," and who were thus prepared to apprehend "its genius or spirit." Taylor's Manual (edited by Dr. Henry) wants but little, except a more condensed, pointed, and lively style, to make it the best that we have; even with its dull and spiritless movement, it still ranks among the best. Pütz's series (translated from the German by Arnold and Paul) follows the analytic method perhaps to excess, dissecting the living web of history, and laying all its components apart. At every step in his progress, he separates his matter, giving us here the geography, there the events, here again the form of government, there the religion, and under another head the arts and sciences,—somewhat after the manner of Mosheim. Of course, there is little continuity of narrative. Still, the work, in many respects, excels; it is clear, precise, compressed, and covers the whole field. Perhaps the best-arranged manual, and the richest in suggestions, is Heeren's History of the Ancient States and of Modern Europe, translated by Mr. Bancroft: a free sketch, executed apparently at a heat, while the materials lay thoroughly digested beforehand in the author's mind, with all their relations and significance in plain view. Notwithstanding the sketchy appearance it wears, it unites comprehensiveness with exactness, and often seems to overflow with meaning. As it was expected, however, to be illustrated with oral instructions by the teacher, according to the custom of German schools, it is probably not altogether adapted to our mode of study.

After an imperfect examination of Dr. Weber's Outlines, we are not prepared to say that, on the whole, it excels all the works just named. The narrative is more continuous than in the most of them, and marches forward with a livelier air,—sometimes perhaps with a little of rhetorical swell. The highway of events, over which it passes, is quite narrow, especially in the ancient portion; but, considering its narrowness, this way is, in one respect at least, judiciously laid out, since it takes in those facts, and those only, which are the central and culminating ones. All details, and all correlative matters, on either hand, are left out of sight. This, however, is in conformity with the author's purpose. "My effort," says he, "has been so to bring together the events of the world's history in their more prominent aspects and decisive moments, that the reader may obtain a clear idea of them; that the important facts may be exhibited together with their causes and consequences, and thus be more strongly impressed upon the imagination, and consequently upon the memory; and that the course of the narrative may not be disturbed or broken by interpolations or remarks which might require a further explanation. Instead of following the usual course of compendiums, text-books, and outlines, by heaping up a mass of materials in the smallest possible space, and thus forming a kind of skeleton-register of the events of history, I have rather endeavored to limit my materials, giving place only to the most important and influential, and arranging these in historical succession." These objects, we think, he has attained in a very good degree. Whether the field of vision which he aims to take in, as he goes along, is quite broad enough, is a question that may bear dispute. The ancient part is perhaps too scanty in almost every respect. Let us also suggest that, in this part, a fuller supply of marginal dates would help the student to keep each event or fact in its chronological place. The divisions of the work are so arranged as to make the transition from the history of one state to that of another seem easy and natural. In addition to the text of Dr. Weber, but distinguished from it, Prof. Bowen has inserted, at their proper places, sketches of the Colonization of North America, of the French and Indian Wars, of our Revolutionary struggle, of the forming of our Federal Constitution, and of Political Events in our country from 1789 to 1815. It should also be observed that he has followed the helpful custom, lately introduced, of marking the accented syllable in Greek and Latin proper names, wherever they occur. The work, thus enlarged and adapted to the wants of Americans, is offered as a text-book to be used in our colleges. May the facilities of the kind, which are multiplying among us, serve to direct a greater share of attention to the subject!

It is surprising that the study of history has been so much neglected in our courses of liberal education. In many even of our colleges, it hardly has a place; in none of them, we think, is it hon-

ored as one of the prominent branches, or pursued far enough to make the scholars well-grounded in its outlines. And yet civil and political history is obviously the very science for a people who make their own government and determine its administration. A statesman or a politician, ignorant of the lessons which the experience of past ages has wrought out for him, is but poorly qualified for his business, unless he is inspired for the purpose directly from heaven; and we do not learn that even the Transcendentalists hold the politicians of this day to be inspired from that quarter. In these circumstances, it seems a duty which our higher institutions of learning owe the country, to provide their young men liberally with the means of acquiring the knowledge on which so much of our public safety depends.

2. A History of England, from the first Invasion of the Romans to the Accession of William and Mary, in 1688. By John Lingard, D.D. From the last Revised London Edition. In Thirteen Volumes. Boston: Phillips, Sampson & Co., &c. 1853. 12mo.

Those of our readers, who are not already acquainted with this work, may perhaps form some notion of its general character from the following facts: It is a history of England, much fuller and more particular, in the early parts, than Hume's, and at the same time more closely written; it is by an accomplished scholar, of strong mind, and of great research, who evidently aimed at impartiality, but who, being a decided Roman Catholic, had the strong prejudices of his profession, as Protestant historians have had the prejudices of theirs; it is carefully, and, for the most part, accurately drawn from the very sources, some of which have been but recently laid open, and it is composed with the advantage of an intimate acquaintance with the modern works upon the subject; it has little of what is called the philosophical manner, but is occupied chiefly with the statement of facts and of their more obvious relations; and, finally, it is the latest history of England, from the beginning, that claims to rest immediately on the original documents and authorities. The first edition appeared in England in 1819—1825; and it was reprinted in this country in 1827. The last London edition, with the author's final revision, was published in 1849, 1850; and this is the one that is followed in the present copy.

We may add that, to the curious in this portion of history, whether they be Protestants or Catholics, it is highly requisite, not only on account of the original research of which it is the fruit, but also from the circumstance that it gives the Catholic side of the story; and no impartial student will fail to take both sides into view. The following notice, by Mr. Smyth, the Professor of History in the University of Cambridge, England, may doubtless be taken as expressing a fair judgement of the work: Here, says he, "we have the views and reasonings of those who are members of the Roman Catholic com-

munion, presented to us by a writer of great controversial ability. Dr. Lingard also consults records, and judges for himself, and his book must therefore be always referred to on every occasion of importance. He tells the story of England in too cold a manner, and it is truly the Roman Catholic history of England; but his work is interesting, because the reader knows that the writer is not only an able writer, but a man of research and of antiquarian learning, and it therefore never can be conjectured beforehand what may be the information which he will produce or the sentiments that he will adopt. He sometimes differs with his predecessors, even on general subjects, and not always with good reason."

Thanks are due to Messrs. Phillips and Sampson for their neat and convenient editions of standard histories. May we name a work of the kind, which, with the exception of one volume, has not been reprinted in this country, and which, we are confident, would be a very welcome addition to the series they have already published,—we mean "Heeren's Reflections on the Politics, Intercourse, and Commerce of the chief Nations of Antiquity."

3. Men and Things as I saw them in Europe. By Kirwan. New York: Harper & Brothers, &c. 1853. 12mo. pp. 285.

"Kirwan" is the *signature* of an American Orthodox divine, somewhat famous, a few years ago, by his repeated onsets on the Roman Catholic church in this country. He has now been to Europe, and seen the same church there. The larger part of "the men and things" which he saw, and which he here reports, are Roman Catholics and the facts connected with them. They certainly find no favor at his hands. We suppose, however, that his account is substantially true, though the spirit, in which he seems to give it, is not to be commended.

4. Louis XVII. His Life—his Sufferings—his Death: the Captivity of the Royal Family in the Temple. By A. De Beauchesne. Translated and Edited by W. Hazlitt, Esq. Embellished with Vignettes, Autographs, and Plans. New York: Harper & Brothers, &c. 1853. 2 vols. 12mo. pp. 432, 480.

A story of cruelty insatiate, hyper-diabolical, such as has no match in the records of human outrage, much less in the pages of fiction,—the story of the gentle and loving son of Louis XVI., of his sufferings, brutalization, and death. After reading this, we can look all the other horrors of the old French Revolution in the face, as comparatively tame. The author professes to have spent twenty years in laying open the mystery in which the deed was partially wrapt, in ascertaining and verifying the facts, and in examining the places where the more than fiendish tragedy was acted. Every thing is brought out into view, by narrative, descriptions, and diagrams,—interspersed, however, with considerable French declamation, which

would impair the effect, were it possible in such a case to impair it. From the central story, that of the suffering child, we look out on the sufferings also of the royal family, and on their fate, and catch glimpses of the scenes that mark the progress of the Revolution itself.

Besides the interest belonging to such a work, there may be, with some, a curiosity occasioned by recent pretensions. With respect to this, it is enough to say that, if there be a word of truth in De Beauchesne's professions, Louis XVII. died in the tower of the Temple, in 1795.

5. The Works of Ben Jonson. With a Memoir, by William Gifford. A New Edition. Boston: Phillips, Sampson & Co. 1853. [With a Portrait.] 8vo. pp. 944.

A very handsome royal octavo. No notice being needed of "rare Ben Jonson," we restrict ourselves to a notice of this edition of his works. It is printed on good paper, in double columns, with small but clear and legible type, and presents the neat and tasteful appearance that marks the most of Messrs. Phillips and Sampson's publications. Its frontispiece is a well-engraved portrait of the old dramatist; and, in place of an Introduction, we have the Memoir of his life and writings, in 70 or 80 closely-printed pages, by Gifford the reviewer. We commend this volume to all who wish to procure a cheap and convenient copy of Jonson.

6. The Homes of the New World: Impressions of America. By Fredrika Bremer. Translated by Mary Howitt, &c. In Two Volumes. New York: Harper & Brothers, &c. 1853. 12mo. pp. 651, 654.

In this work, Miss Bremer writes with the unreserve and communicativeness of a child, with a child's impressibleness and simplicity, and with a warmth of affection that predisposes her to be pleased, or to make the best of every thing. With these distinguishing characteristics, she unites much good sense. Even where her sympathies, or her charity, would seem likely to draw her to conclusions too favorable, she has a sort of half-conscious intuition, that comes in at last to rectify her judgements, and to prevent her from being widely misled. She was in this country almost two years, and traversed it, from the Atlantic States to Minnesota, and thence to New Orleans, besides making a visit to Cuba. She saw the larger part of the notabilities, and still more of the oddities and curious specimens, whether natural or moral, which the "New World" presents. She saw our cities, rivers, cataracts, lakes, and prairies; our congress, our universities; our poets, historians, scientific men; our politicians, woman-orators; our transcendentalists, dreamers, socialists, Shakers, spirit-rappers; and loved them all, but could not think, in spite of her love, that they were all right. Need we say, that she also saw, and sickened at, that blotch of our shame, slavery.

Miss Bremer landed at New York, Oct. 1849; spent the autumn

and winter in that city, in Boston, and their neighborhoods; the following spring, in the Southern States; the summer, in Washington, Philadelphia, and New Jersey; in the autumn of 1850, visited Minnesota, by way of Niagara and Chicago; from the Falls of St. Anthony, went down the Mississippi; and, after making an excursion to Cincinnati, reached New Orleans the first of January, 1851; thence, to Cuba, where she stayed about three months; returned through Florida, the Southern and Middle States, to New England; visited the White Mountains, Burlington, and Saratoga; and sailed for Europe in September.

7. A Selection from the Correspondence of the late Thomas Chalmers, D. D. LL. D. By his Son-in-Law, the Rev. William Hanna, LL. D. New York: Harper & Brothers, &c. 1853. 12mo. pp. 504.

A fitting sequel to the four thick volumes of Dr. Hanna's Memoirs of the life and writings of Dr. Chalmers. Both works, taken together, afford ample, and perhaps rather too bulky, materials for an acquaintance with the distinguished subject. As to the Correspondence, which reaches from 1812 to 1847, we have only had leisure to look into it here and there; but in the little that we have read, we see that the letters are strongly marked with the affectionate, earnest, and enterprizing spirit of the writer, and that they often reveal peculiar workings of his mind amid the natural difficulties with which his system of theology is beset.

8. Noah and his Times: embracing the consideration of various Inquiries relative to the Antediluvian and Earlier Postdiluvian Periods, with discussions of several of the leading Questions of the Present Day. By the Rev. J. Munson Olmstead, M. A., author of "Thoughts and Counsels for the Impenitent," "Our First Mother," &c. Boston: Gould & Lincoln, &c. 1853. 12mo. pp. 413.

We think that the author's ambition exceeded his ability, or at least his preparation, to occupy the field which he marked out for these *quasi* lectures. He had evidently read a good deal in theological and scientific works, of which he very liberally gives us the benefit; but his gatherings from them do not seem to have been well digested in his mind, nor are they always judiciously selected. They are presented in a way that might appear to indicate an aim to make a show of them. In many passages, the style, also, seems affected, by a fondness for inversions and transpositions, that do not belong to the English order. More than thirty pages are devoted to a repetition of the common argument for the sacredness of Capital Punishment, founded on what is called the precept to Noah, in Gen. ix. 6. The level of his argumentation may be judged of, by the reason he gravely assigns for the prohibition to eat flesh "with the blood thereof;" it was because that the blood prefigured the blood of Christ, the Great Sacrifice!

Such are the faults, as we deem them. Still, the work is not without value, especially in those portions that relate to the extent of the Noachic deluge, and to the unity of the human race.

9. The Priest and the Huguenot; or, Persecution in the Age of Louis XV. Part I. A Sermon at Court.—Part II. A Sermon in the City.—Part III. A Sermon in the Desert. From the French of L. Bungener, author of "The Preacher and the King," &c. In Two Volumes. Boston: Gould & Lincoln, &c. 1853. 12mo. pp. 408, 480.

The method of M. Bungener, both in this work and in that of "The Preacher and the King," is, by means of a "Tale founded on facts," to lay open the state of things, and the characters of the religious parties, in France, during the times of Louis XIV., and Louis XV. The personages introduced are the real persons who figured in those reigns, and the principal events described or alluded to, are those that truly took place. The author's object is to make them pass before our eyes. No one who has read these works, but will acknowledge that they present their scenes with the air of reality which belongs to actual life, and that they awaken a very deep as well as lively interest. If they are not authentic history, they at least serve the purposes of history in the same way as do the historical novels of Scott. In the present volumes, the manners of the Court, and its morals, (if we may so defile this term,) the diversity of characters and sentiments among the Catholic clergy, the part which Voltaire and the Encyclopedists were acting, the spirit, the perils, and the cruel sufferings, of the Huguenots, and the threatening state of affairs in the kingdom then verging to its ruin, are seen in the vivid light of the fictitious narrative.—It is due to readers, to mention the handsome mechanical execution of the works that come from the press of Messrs. Gould and Lincoln. No fairer pages can be desired, than those that lie before us.

10. Christ in History; or, the Central Power among men. By Robert Turnbull, D.D., &c., &c. Boston: Phillips, Sampson, and Company. London: Sampson Low, Son, and Company. 1854. 12mo. pp. 540.

It would require an extended review, instead of a notice, to give any thing like an adequate notion of Dr. Turnbull's book,—so wide is the field it embraces, so numerous and diverse are the points it presents, and so summary is the manner in which the survey is conducted. Its object is, after taking the Incarnation of God in Christ as the central or turning point, to show "how all the forces of society converge around it, how all preceding history prepares for it, how all succeeding history dates from it," and how the whole "history of the world, ancient and modern, can be understood only with reference to Christ." In showing this, the author assumes the

Trinitarian hypothesis: All the manifestations of God, which are mentioned in the Old Testament, were in fact those of Christ, the divine Word, or Logos, and not those of the invisible Deity. It was Christ who appeared to our first parents in Eden, to Abraham, Isaac, and Jacob, to Moses, to the prophets, &c. Dr. Turnbull falls back on the Neoplatonic conceit, that any direct revelation of the infinite and self-existent God is impossible, and that, in order to become known at all, "he must appear in another self, the same and yet not the same, that is, in some divine Logos, Son, or Messiah, who, as a definite personality, may reveal himself to us in an august, but limited and shaded, form,"—a proposition, of which if our readers understand the grounds, it is well, for they can obtain no help from us. We think this conceit the greatest fault in the work. Still, we ought to observe that it does not vitiate the ulterior argument. It might be entirely omitted, without essentially affecting the main principle: which is, properly speaking, that the controlling and directing presence of God may be seen in all the history of the world, and that the process of the divine government, thus seen, works to the unfolding and advancement of the kingdom of Christ. This grand fact is illustrated with considerable power, and with a wide sweep of vision. The merely human agencies, that play on the surface of history, and that are apt to be regarded as the sole factors, are sufficiently recognized; but, underneath these, the divine element is everywhere discovered, which pervades the whole, and gives connexion and unity to what would otherwise be a chance-medley of events. In this respect, we think the work a valuable one, and trust that it will do something to counteract an atheistical tendency to exclude God from the history of the world. The author justly says, that "the idea of universal history, or of history as a unit and a system, is the product of the seventeenth century. Even now, there are cultivated minds, and among them a few distinguished historians, who can recognize in it no central or all-comprehending force. It is only occasionally, and as a compliment to religion, that they acknowledge the presence of Deity in the affairs of men. Some of them would even eliminate all such conceptions from history as mystical and irrelevant. It is a happy circumstance, however, that the more profound and philosophical historians are the most inclined to recognize the divine element. Even those metaphysicians who have been suspected of pantheistic infidelity, Vico, Fichte, Schelling, and Cousin, have given this idea the most distinct expression. Cousin, especially, has recognized it in the fullest and most eloquent manner. It may now be regarded as the settled conviction of the leading thinkers of the world."

11. Moral Aspects of City Life. A Series of Lectures by Rev. E. H. Chapin. New York: Henry Lyon, &c. 1853. 16mo. pp. 191.

Eight Lectures: 1. Moral Significance of the City,—as a centre of accumulated and intense human action, good and bad; 2. the World of Traffic,—with its favorable and unfavorable influences; 3. the World of Fashion; 4. the Circle of Amusements; 5. the Three Vices,—intemperance, gambling, lewdness; 6. the Three Social Forces,—the press, the platform or lecture-room, the pulpit; 7. the Lower Depths,—of destitution and vice; and 8. Society and the Individual.—These topics are illustrated with singular splendor; as the preacher pours upon them the stream of his eloquence, they glow with instant heat, and send out their scintillations in showers. And yet the effect is not to dazzle. Amid the fervor and brilliance, each object stands before us in sharp outline. We mark this distinctness of presentation, as very noticeable, considering the rapidity and vehemence with which the mind of the author moves, and the incessant play of an imagination that seems to have all things at command. We also observe in the Lectures, a comprehensive view of the subject, impartiality in setting forth the opposite bearings that belong to the condition of human life in a city, as well as everywhere else, a conscientious recognition of the advantages, with the disadvantages, of the use with the abuse, and avoidance of all Utopian schemes of reform, at the same time that practical measures to remove the evils are specified and urged with peculiar power.

Any excess of antithesis (if there be excess,) in certain passages, is readily forgotten as we proceed onwards into some electrifying current of thought. Among the examples of the latter kind with which the Lectures abound, we quote one, for its reference. It occurs in the illustration of Literature as a moral force: "A woman takes up her pen to delineate a great social wrong, and the story becomes as the lightning that shines from one end of the heaven to the other. It takes hold of the souls of people as formal logic and sharp statistics never did. The press cannot send it out fast enough. From hand to hand, from land to land, it leaps like sparks of electricity. Translators seize upon it, dramatists mould it, poets catch themes from it, bards sing it. It is in vain to send out other books to catch and stop it. They do not ride by its side, but are sucked down in its wake." It has been said that the use of a metaphor is to concentrate an otherwise dilated thought to a burning point. Here is an example, addressed to those who plead for a moderate use of alcohol, while they condemn its abuse: "Is there no connection between your use and this abuse? Look down into that black swamp of beastliness, that pool of loathsome intemperance. Did it spring up spontaneously there? No, it has been fed by rills trickling from heights of respectability, and through marble aqueducts of fashion."

12. Outline of the Geology of the Globe, and of the United States in particular; with two Geological Maps, and Sketches of characteristic American Fossils. By Edward Hitchcock, D. D., LL. D., President of Amherst College, and Professor of Natural Theology and Geology. Boston: Phillips, Sampson & Company. 1853. 8vo. pp. 136.

Prepared chiefly as a sequel to the author's "Elements of Geology." He observes, however, that "it may also be useful to all who desire in the easiest manner to get a general knowledge of the Geology of the Globe." It is founded on a recent work of M. Boué, a distinguished French Geologist, but adopts such corrections as the progress of discovery has suggested, especially in what is said of North America. Though the text is brief, as may be perceived by the number of pages, it is generally comprehensive; and the accompanying maps—one of the world, the other of the United States,—supply the requisite information where the letter-press might otherwise be thought deficient. There are also several Plates, representing American fossils. It would be supererogatory to commend a work of this kind, that comes from the pen of Dr. Hitchcock.

13. Polyhymnia; a Collection of Original Hymns, Tunes, Anthems, Chants, & Sentences, including a choice selection of Hymns in different metres in three parts, calculated for congregations and Sunday Schools; also a Sketch of a new method in the art of singing, for Organists and Singing Teachers in general. Composed by Charles F. Heuberer. Boston: Published by B. B. Mussey & Co., &c. 1854. pp. 352.

A friend who is (as we are not,) a practical judge of Collections of Church Music, authorizes us to say that this is a good book of that kind.

14. Discussions on Philosophy and Literature, Education and University Reform. Chiefly from the Edinburgh Review; corrected, vindicated, enlarged, in Notes and Appendices. By Sir William Hamilton, Bart. With an Introductory Essay, by Robert Turnbull, D.D., &c. New York: Harper & Brothers, &c. 1853. 8vo. pp. xlviii. 764.

The chief difference between this edition of Hamilton's writings, and that which was prepared by Mr. Wight, may be stated in three particulars. 1. This contains the articles on Logic, Literature, Education and University Reform, as well as those on Philosophy or Metaphysics; Mr. Wight's only those on the last-named topic. 2. Mr. Wight arranges the articles, as nearly as practicable, in systematic order, and, in notes, illustrates particular passages by fuller or clearer expositions quoted from other parts of Sir William's works; Dr. Turnbull subjoins but few of such illustrations,—though his Index, at the end, will perhaps supply the want, by directing the student to the correlative passages in the volume. 3. Dr. Turn-

bull prefixes a labored Introduction, in which he takes an historical survey of the progress of speculative thought from the earliest to the present times, and gives a Summary of Hamilton's philosophy.

We have heretofore spoken of the Articles on Philosophy, in a notice of Mr. Wight's edition. We have now only to say that the other Articles, inserted in the present volume, evince the same masterly power, the same wealth of erudition, especially of curious erudition, and the same union of acuteness and breadth of thought. Dr. Turnbull's Introduction is well written, and in the latter part, presents some important suggestions on certain points in Sir William's argument. His view of the progress of philosophy among the Orientals, among the Greeks, in the Middle Ages, and since the Reformation, is perhaps too brief and sketchy to merit extraordinary commendation.

15. A Compendium of the Theological and Spiritual Writings of Emanuel Swedenborg; being a systematic and orderly Epitome of all his Religious Works; selected from more than thirty volumes, and embracing all his fundamental Principles, with Copious Illustrations and Teachings. With an appropriate Introduction, prefaced by a full Life of the Author; with a brief View of all his Works on Science, Philosophy, and Theology, &c., &c. [With a Portrait.] Boston: Crosby & Nichols, &c. 1853. Royal 8vo. pp. 128, 574.

It is but fair to say, in the outset, that we do not know enough of Swedenborg, or of his writings, or of his theology and cosmogony, to judge for ourselves whether this Memoir is just, and this exposition systematic and complete. Our entire confidence, however, in the integrity of the Editor gives assurance on the former point, so far as the convictions of an enraptured disciple may be trusted, and his well known ability, as a metaphysical thinker, leaves little room for doubt with respect to the latter. Moreover, those who are better qualified than ourselves to judge of the work, pronounce it to be executed with a good degree of thoroughness, and we believe that the Swedenborgians accept it as a faithful biography and compendium. The Editor, who we are at liberty to say is the Rev. W. M. Fernald, appears to have engaged in the preparation of it as a labor of love. His heart is evidently in the work; his very style speaks of confidence and delight in the system of views presented; and, in his Preface, Memoir, and Introduction, it grows fervid with admiration of Swedenborg, "the most transcendant human luminary," he says, "that has ever yet shone on our dark world."

For the reason already mentioned, we must not pretend to be a critical judge of the subject itself; we will only describe the present volume. The account of Swedenborg's life, and of his writings on natural science as well as on religion, fills 128 closely printed Royal Octavo pages, in double columns, small type; then follows the Editor's Introduction in 12 similar pages; and, finally, the Com-

pendium, consisting wholly of extracts from Swedenborg's religious works, arranged in order, and occupying 438 pages of the same description. There are also a short Preface, and Table of Contents.

As to the ignorance that we have avowed with respect to Swedenborg's works, let us offer a remark or two, which may not be thought irrelevant, though they are of a general bearing. Now, we do not hold ourselves bound to read every book that is published, or strictly to examine every theory that is advocated. No man has time to do so. Suppose one were to undertake so Quixotic an enterprize; the result would be, that he would neglect things of much more evident importance, and, after all, fail of getting a quarter of the way through his task,—to say nothing of the whimsicalness, and rage for eccentricities, which such a course, habitually pursued, would beget in any one, who had not a head sound and cool enough to prevent him from entertaining the project. In a great many cases, we not only do, but we must, dispose of an hypothesis on general considerations merely, without stopping to inquire into it critically; and it is in these decisions, which we are often obliged to make at a moment's notice,—it is in these, we say, that good practical sense has one of its most distinguishing tests. It decides, here, in the same ready way that it decides in a thousand important emergencies of practical life. What man, of well-balanced mind, would, on a report that the world was to end next April, think of holding his secular business in arrest, till he should have gone and heard all the *pro's* and *con's*, and searched the matter to the bottom? Or, what man, of sober convictions, would stand in suspense with regard to his religious views, on hearing that some eccentric genius had claimed to have a new revelation about heaven and hell, and the Universe at large? If, on broad principles, the *prima facie* evidence is pretty clear against an hypothesis, we may, as a general rule, dismiss the speculation at once, without going into particulars. There is indeed, a possibility that, by so doing, we shall sometimes err; but, on the other hand, there is a certainty that we shall err, and far more egregiously too, if we spend our life in hunting out every notion that is propagated.

To apply this to the case before us: We have looked into some of Swedenborg's tracts, and into several publications of his followers, besides hearing some of their pleas; we supposed that we took their meaning; but we could not find that their peculiar notions rested on any basis, except hypothesis, or alleged private revelations. We therefore passed the matter by, since the general improbability, the apparent fancifulness of the theory, seemed, under the circumstances, to be a sufficient reason for giving it no further attention. Doubtless, an enthusiastic Swedenborgian would exclaim against so summary a disposal of his favorite system. "Have you examined

it thoroughly?" he might ask; "have you spent months in studying it, as you must do in order to master it?" No, we answer; we have paid but very little close attention to it. "Then, are you justifiable in thus dismissing its claim? Here are hundreds of good men, well-informed, cultivated, who once disbelieved it as you do, but on proper examination became convinced of its truth; and is it reasonable in you to reject it on so superficial a view?" O, brother Swedenborgian, let us ask a question in turn: Have you thoroughly studied the Book of Mormon, and the arguments which its Prophet and its believers allege? "No; I have never thought *that* matter worthy the attention." Well, it is said there are many tens of thousands, from all the ends of the earth, who declare that they know it to be God's truth, and who have forsaken houses and lands, kindred and friends, in obedience to the new revelation. We lately received a letter from one of them, earnestly beseeching us to use the means of becoming convinced. Are we therefore bound, in reason, to go through a laborious investigation of the case, before we turn our backs upon it? If you hesitate to answer, let us put in another question: Have you searched to the bottom the grounds of the tremendous claims which the Catholic Church asserts over us? have you made yourself master of the arguments by which her great Doctors profess to demonstrate them? "No; I do not even know what many of them are." Neither do we, nor do we specially care to know, at least on our own account. You will, however, consider, that nearly half of Christendom, including many of the greatest, most learned, and most pious men who ever lived, has held that those claims are valid, and that our eternal salvation depends on submitting to them. We really think that, before you can reasonably require us to engage in a thorough scrutiny of Swedenborg's pretensions, both you and ourselves must, to be consistent, spend a year or two in probing this Catholic question. Nor will our task end here; on this ground, there are several other things that *we* must attend to, though *you* may not be so far in arrears. We have not even looked into the Vedas, Pouranas, &c., which a whole nation has received as sacred; we have not read the King-books, which the most numerous, and one of the oldest people on earth, regards as authority for all true religion; we have not examined the Zend-Avesta; we have not done our best to ascertain the grounds and authenticity of the ancient religion of the Egyptians; we have perused but a page or two of the Talmuds; we are not well-read in the Koran, and are almost wholly ignorant of the arguments which the Mohammedan Doctors allege for the claims of their Prophet. And, to come down to theories of more recent origin: we have not thoroughly examined the Shaker doctrine and books; we have read Elder Miller's work but a little way, and have paid no attention to the numerous publications of his followers; we have neglected

Spinoza and his disciples; Strauss has had from us only a few glances; Mr. A. J. Davis's Revelations lie yet unopened by us; Judge Edmands's book on Spirit-Rappings, and, with the exception of the Mountain Cove, the whole swarm of Papers on that subject, have fared no better,—though sensible men have tried to convince us that we ought to get and read them, which we still have not done, through the pressure of more important avocations or amusements. Now you see that, if we proceed in any order to your thorough examination of these theories, whether from the latest backward, or from the earliest forward, it will be many years before we reach Swedenborg's; and if we have, the mean while, as much other business on our hands as we have hitherto had, it will be more than a century. Let us part in peace!

16. Harper's New Monthly Magazine, No. xliii. December, 1853. Vol. viii.

At the commencement of another volume of this Magazine, we again advert to its unrivalled circulation, and to the ability by which it maintains its supremacy in the public estimation. Since this No. appeared, the whole body of American readers have felt a loss, in the conflagration of the Messrs. Harpers' immense establishment; and all lovers of books cannot but sympathize with the Publishers who, of late, have supplied them with so large a proportion of the current literature.

17. The Works of Joseph Addison, including the whole contents of Bishop Hurd's Edition, with Letters and other pieces not found in any previous Collection; and Macaulay's Essay on his Life and Works. Edited, with Critical and Explanatory Notes, by George Washington Greene. In five volumes. Vol. I. New York: G. P. Putnam & Co. 10 Park Place. 1853. 12mo. pp. 500.

This is undoubtedly the handsomest and most perfect edition of the great "British classic" that has been published in this country. It is beautifully printed, upon fine thick paper, and so far as we can judge from the present issue, is likely to satisfy the oft-repeated demand for a worthy edition of Addison. The Publisher's Advertisement, prefixed to the first volume, will show the plan of the work. "The five volumes now offered to the public contain all of Addison's writings, inclusive of his contributions to the "Tattler," "Guardian," and "Spectator." The other parts of those celebrated works—namely, the papers of Steele, Swift, Pope, Tickell, &c., will be given separately, in two additional volumes, uniform with those of Addison, thus forming a complete edition of the most remarkable essays in the English language." The writings of Addison need no commendation to the readers of this Review.

W. H. B.

18. The Golden Age to come: or the Victory of Faith, and Hope, and Love. A Sacred Drama, written for the People. By J. J. Austin. &c., &c. A. Tompkins, Boston: H. Lyon, New York: V. Kenyon, Auburn. 12mo. pp. 124.

The characters in this Drama are an Atheist, a Deist, a Calvinist, an Arminian, and a Universalist; the last of whom converts all the others, after they have defended their several errors, and seen them successively refuted. The argument is conducted with candor, clearness, and point, and the spirit which pervades it, is religious; but we think the author erred when he chose to put his work in the form of verse,—especially of blank-verse, which it is much more difficult to write in any tolerable style, than it is to compose in passable rhyme.

19. Speech of William H. Seward, at the Dedication of Capital University, Columbus, Ohio, September 14, 1853. Auburn, N. Y.: Knapp and Peck, &c. 1853. 8vo. pp. 15.

"The Destiny of America," is the theme of this Address. The distinguished Patriot and Statesman only glances over the subject, with a pleasant and hopeful air, instead of discussing it in any profound manner, or offering any suggestions of much depth. He anticipates a continual enlargement of our national bounds, without danger to the federal union of our states, and without check to the increasing tide of our physical prosperity,—*if* our growth in these respects shall be accompanied with a corresponding improvement of the people in knowledge and virtue. And of this, he sees, on the whole, encouraging tokens, at the same time that he frankly acknowledges the evils which we still tolerate, and even the degeneracy that is apparent in certain directions. There is "a declension from the bold and stern virtue, which, at some former time, was inculcated and practised in executive councils and in Representative chambers." There is also "a growing passion for territorial aggrandizement, which often exhibits a gross disregard of justice and honesty;" but he thinks this latter tendency only incidental, and that the temper of the nation has not really become unsettled. May his trust, on this point, prove to be well founded! Yet, if we judge by what always has been, in similar cases, we shall not give ourselves up to a blind confidence. Nearly half a century ago, before our government, or our people, had shown any symptoms of that lust of conquest which commonly attends the possession of power, the profound historian, Heeren, made the following statement, and added the remarkable prediction with which it closes: "There is no example of any great Republic, either of ancient or modern times, that did not become a conquering state, provided its geographical situation did not prevent it. Athens and Sparta, Rome and Carthage, Venice and Genoa, are proofs of this fact. The latest and

largest Republics of Europe began and ended with conquest; and North America will arrive at the same point, whenever space is wanting in which she may peaceably extend herself." (*Hist. Researches, &c.* i. 61. *Oxford.*) A prophecy, the fulfilment of which is already begun! and there are signs that its complete accomplishment is but suspended for a few years. There are signs that our young Republic is making up her mind to bound onward on the same fatal career of conquest, of which her fathers warned her to beware, and in which all her older sisters "ended" their days. Under these circumstances, the duty of every patriot is to rebuke the spirit of reckless ambition, and to do what he can towards chaining up the young tiger-whelp that has already lapped blood. It may be unpopular with "Young America," it may endanger one's political success, to speak plainly on this subject; but so much the more imperative does the service become, with all such as prefer the good of their country to their own ambition.

Even a peaceable extension of our national domain is to be deprecated rather than desired. We already occupy so vast an area, that every enlargement of it must, from the nature of the case, weaken the adhesion of the parts, by involving additional causes of internal dissension. If we but continue united within our present immense limits, it is plain that no other power can ever arise, on this continent, to think of vieing with us for a moment; and what possible advantage can we conceive from a still broader territory?

20. Theory of Politics: an Inquiry into the Foundations of Governments, and the Causes and Progress of Political Revolutions. By Richard Hildreth, author of "The History of the United States of America," etc. New York: Harper & Brothers, &c. 1853. 12mo. pp. 274.

This appears to be an Historical view of Politics, rather than what is strictly called a Theory of Politics,—since the author hardly enters into the Philosophy of his subject—that is, into the abstract principles on which it rests, but confines himself, for the most part, to the work of showing how governments arise, and by what immediate causes their forms become changed. He ascribes the origin of all civil government to consciousness of power on the part of the ruling individuals, and to the motives of fear, admiration, and the idea of a moral duty to obey, on the part of the people at large. From the working of these elements, modified by circumstances, he traces out the forms which governments assume, and the revolutions they undergo; and he finally attempts to show their influence on the progress of civilization, and on human happiness.

Whatever may be thought of his method of treating the subject, it will not be denied that he offers many important suggestions, and several happy illustrations, which make the larger part of his book

well worth the reading. Its essential defect, we think, will be found in its want of primary principles: he never goes down beneath the elements he sees playing on the surface, and he therefore often assigns accidental causes, instead of the permanent ones. In a word, his Theory is too mechanical; it lacks soul,—as if the anatomist should attempt to account for the motions of the living body by the interaction of certain animal fluids and organs, without recognizing the mysterious agency of the vital power which informs the whole. A still more serious fault, or offence, is, the hostility with which the author everywhere regards the presence of religious ideas, which he calls "Mystical Ideas," among the people. These, he seems to think, are a poison, which, when it pervades society, cannot but vitiate all the civil institutions and the action of political principles. A system of Politics, thus abandoned of God, cannot be much better than that of some of our demagogues who have discarded all idea of a law higher than man's.

21. A Friendly Letter to the Executive Committee of the Unitarian Association, touching their new Unitarian Creed, or General Proclamation of Unitarian Views. By Theodore Parker, a Life-Member of that Association, and Minister of the Twelfth Congregational Church in Boston. Boston: Benjamin B. Mussey & Co. 1853. 8vo. pp. 20.

22. The Unitarian Autumnal Convention—A Sermon, by Thomas Wentworth Higginson, Minister of the Worcester Free Church, &c. &c. Boston: Benjamin B. Mussey & Co. 1853. 8vo. pp. 14.

There is considerable tartness in both of these pamphlets, and a disposition may be perceived, in both, to *worry* the Unitarians: in the Letter, by biting interrogations; in the Sermon, by taunting allusions. Be this commendable, or otherwise, on the part of the authors, a good use, at all events, may be made of such publications. Let them serve, with the parties concerned, as spectacles to sharpen the eyesight in examining past courses and present positions. If there is any inconsistency in the one, or fault in the other, it is pretty sure to be detected, perhaps magnified, by the keen glance of an alienated and now hostile brother; and, without regarding his motive, we may wisely avail ourselves of whatever discoveries he makes of the kind. Our own denomination has been abundantly favored in this way; and has had the good sense, on the whole, to improve by the gracious means.

Some of the measures which Messrs. Parker and Higginson seem to impute to the Unitarians as faults, appear to us rather as commendable reforms. In this light we regard every approach towards demanding definite Christian faith as a condition of Christian fellowship, and every effort, on the part of the Unitarians, to recede from the *nullofidian*, or *ullofidian*, position which, if it seemed at first to facilitate their self-defence, has necessarily paralyzed the energies of

their body, and perplexed their course. Why are Messrs. Parker and Higginson now excluded from their connexion? Plainly, because of their want of adequate Christian faith. Then, why not say so, and avow the principle on which every body of Christians must act, and does eventually act!

23. A Review of "A Discourse occasioned by the Death of Daniel Webster, preached at the Melodeon on Sunday, Oct. 31, 1852, by Theodore Parker, Minister of the Twenty-eighth Congregational Society in Boston." By "Junius Americanus," &c. Boston and Cambridge: James Munroe & Co. 1853. 8vo. pp. 89.

A very intemperate and boisterous *critique* on a rather shrewish sermon. We suspect that this "Junius Americanus" is the old Junius, dead, and now in the "seventh sphere," whence he may have communicated through some of our "Mediums,"—there being the same kind of identity in the manner, that there is in the communications of other departed spirits. May the ranting invective of the reviewer, whether spirit or mortal, be sanctified, *homœopathically*, to Mr. Parker!

24. The Rose of Sharon: a Religious Souvenir for 1854. Edited by Mrs. C. M. Sawyer. Boston: A. Tompkins and B. B. Mussey & Co. 1854. 12mo. pp. 303.

25. The Lily of the Valley, for 1854. Edited by Elizabeth Doten. Boston: James M. Usher. 1854. 12mo. pp. 314.

It is rather late to offer notices of these "gift-books for the season." Through our own fault, perhaps, we did not receive them till our present No. ought to have left the press. And now, the nearest approach that we can make towards doing them justice, at this late moment, is, probably, to mention the respective writers. In each of these works, we find the names of Horace Greeley, C. M. Sawyer, Mrs. L. J. B. Case, Henry Bacon, James Lumbard, Elizabeth Doten, Mrs. Helen Rich, Mrs. N. T. Munroe, Nelson Brown, and J. G. Adams. Besides these, the names of C. F. Lefevre, C. F. Orne, Miss Abbie E. Remington, Mrs. H. J. Lewis, Miss A. A. Morton, Augusta McIntire, Miss Mary S. Latham, Thomas Starr King, B. P. Shillaber, S. A. H. C., J. K. Fisher, Miss Agnes Leslie, E. H. Chapin, and A. D. Mayo, appear in the Rose; and in the Lily, Mrs. L. H. Sigourney, Rev. A. A. Miner, Rev. O. W. Wight, "Minnie," Maturin M. Ballou, Rev. O. Perkins, Miss M. E. Graves, Rev. J. W. Hanson, and Hon. T. Russell.

26. Peruvian Antiquities. By Mariano Edward Rivero, Director of the National Museum, etc., and John James Von Tschudi, Doctor in Philosophy, etc., etc. Translated into English, from the Original Spanish, by Francis L. Hawks, D. D., LL. D. New York: G. P. Putnam & Co. 1853. 8vo. pp. 308.

The principal value of this volume to American readers, consists in the fact that it is the source from which our fullest and most reliable information in regard to the antiquities of Peru has been drawn. Mr. Prescott, in his History of the Conquest of Peru, is largely indebted to it. We recommend the book to those who are interested in antiquarian studies, rather than to the general reader.

W. H. R.

27. Visit to Europe in 1851. By Prof. Benjamin Silliman, of Yale College. 2 vols. 1853. 12mo. pp. 418, 468.

The author of these volumes requires no introduction to his countrymen, and those who are acquainted with the book of travels which he issued in 1810, will be happy to meet him again in the less sober departments of literature, and profit by the reflections of his matured and cultivated mind. We have really enjoyed the reading of this narrative of a "Visit to Europe." It is full of plain, practical good sense; learned but not mystified, always accurate, but never tedious. If it have not the brilliancy of Mr. Hillard's "Six Months in Italy," or the bewitching interest of Mr. Smith's "Story of Mont Blanc," it is quite as instructing as either, and hardly less valuable to the thoughtful reader. W. H. R.

28. Among the publications issued of late by John P. Jewett & Co., we notice the following: The "Convent and Manse"—a neat little 12mo., written in the form of a story, designed to show the dangers that threaten our country from the encroachments of the Papal power.—"Lectures to Young Men," by Rev. Rufus W. Clark of East Boston, has had a rapid sale, and is, especially to those who sympathize with the author in theology, a very acceptable book. Mr. Clark's ardent love for healthy reforms stands out from many of its pages.—"The Mysterious Parchment," or "Satanic License," is a hearty word for the temperance reform, written by Rev. Joel Wakeman of New York. We like both the spirit and moral of the author. He has given us a readable and useful book. 12mo. pp. 323. W. H. R.

29. We regret that our contracted space will not allow us to give such full notice of Redfield's publications as they deserve. Fortunately, their excellence is sufficiently indicated by their titles. We have not as yet called attention to their edition, offered a few months ago to the public, of "Moore's Memoirs of the Life of Sheridan," in two volumes. Nobody requires now to be told that this is one of the most fascinating books in the English language; and hundreds of readers have already felt grateful to the enterprising publishers for putting it within the reach of their moderate means. It is very well printed.

30. "Lorenzo Benoni; or, Life under an Italian Despotism," is the title of a most graphic and thrilling book, which lays open, as no other volume within our knowledge does, the private life and social wrongs of modern Italy.—"Jomini's Campaign of Waterloo" gives a scientific description of the movements that led to the battle of Waterloo, and of the great struggle itself, which is quite necessary to a clear understanding of the conflict, and which can be appreciated by civilians.—We have been much interested in a volume entitled, "Western Characters; or, Types of Border Life in the Western States, by J. L. McConnel, with illustrations by Darley." Our literature has not done justice to the ample material offered in the fresh pioneer life of the West. These sketches show what striking aspects of civilization there invite the notice of the novelist and the philosopher. The chapters introduce us successively to "The Indian," "The Voyageur," "The Pioneer," "The Ranger," "The Regulator," "The Justice of the Peace," "The Peddler," "The Schoolmaster," "The Schoolmistress," and "The Politician." The book is very well written, and shows shrewd insight into the character and social forces of the West.—Very different from the last work, but kindred to it in the sprightliness of its portraiture, is "Life in the Mission, the Camp, and the Zenana; or, Six Years in India. By Mrs. Colin Mackenzie. In two volumes." Decidedly the most readable and vivid account of East Indian life and manners that has come from the missionary camp. It is really very valuable and fascinating.—What need we say in praise of the next volume on our table?—"Art and Industry as represented in the Exhibition at the Crystal Palace, New York, showing the progress and state of the various useful and esthetic pursuits. From the New York Tribune. Revised and edited by Horace Greeley." This is an invaluable commentary on the great Industrial Show. It sets the palace in historical light, and shows the prospects for future triumphs in the various lines of industry and art.—"A Month in England, by Henry T. Tuckerman," is the simple title that binds together several exquisitely written chapters on London Authors, English Art and Architecture, and the Social Contrasts of English Life.

31. Crosby, Nichols & Co. have issued a very useful and pleasant book called "Familiar Sketches of Sculpture and Sculptors by Mrs. H. F. Lee." An unpretending but faithful outline of the History of Sculpture and of all the greatest names that belong to its annals, and also a short biography and estimate of the recent living artists of America and Europe. Two small volumes admirably printed.—"God with Men; or, Footprints of Providential Leaders," is the title of a work by Rev. Samuel Osgood, intended to convey an idea of the course of Revelation through the representative characters of both dispensations. This book deserves great praise for the ease and

grace with which a fresh literary interest is thrown around topics of the deepest importance, but which have failed to appeal to universal sympathies, on account of the general stiffness of the handling, and the technical or musty phraseology employed.—Two volumes from the pen of Rev. Mr. Eliot of St. Louis are deserving of notice—one a series of "Lectures to Young Men" and another to "Young Women." Perfect simplicity, directness, and the impression of fervent sincerity in the preacher, make these volumes welcome and valuable.—When we mention the title of the next work, "Hypatia; or, New Foes with an Old Face, by Charles Kingsley, Jr., author of 'Alton Locke,'" we call attention to an unusual publication. The purpose of the volumes is to portray the life of the early part of the fifth century in Alexandria, and the relations of the Christian Church to the flickering philosophy and rotting Paganism of the age. It is a great benefaction to us to have the features of a departed century restored vividly in a well-constructed fiction. However imperfectly some portions of this religious novel are constructed, when judged by the highest standard, we do not hesitate to say that it will give any student of early Christianity a more worthy conception of the real state of the church and the world in the period when barbarism was submerging the ancient civilization, than any histories extant. The story is thrilling. The vices of heathen society,—its bloodthirstiness, and its elegant tastes, its culture and its lust; the effete mumblings of philosophy in sweet rhetoric; the depths of skepticism; the unpitied and uncared-for social miseries; the follies of monkery and the impulses that drove pure natures to the silence of the deserts; the good and the evil qualities of the church organization; these are pictured, often in a masterly way. Then we have a full-length portrait of old Cyril bishop of Alexandria, a glimpse of Augustine who preaches a sermon to some soldiers in a desolate chapel, a graphic sketch of Synesius, and a most finished likeness of the ill-starred, beautiful, and wise Hypatia. We feel indebted to the publishers for the instruction and pleasure which their admirable reprint has afforded us, and can heartily commend the volumes to all interested in the early fortunes of our religion.

32. Ticknor, Reed & Fields have done well for the reading public in reprinting "Prior's Life of Burke" in two volumes. It is the only complete biography of that wonderful man, and until now, has not been accessible, except in the costly English edition. The volumes are admirably printed, and give a finely-engraved head of the great statesman.—"The Art of Prolonging Life," from the German of Huffland, is a wise and entertaining book, full of queer literary statistics and information, as well as of soundest medical advice.—"Passion Flowers," by an American lady, who has never before made her courtesy in print, has qualities so striking as to demand

larger notice than we can give the poems here. It will create quite a sensation in literary circles.—"Poems and Parodies by Phœbe Carey." Some of the poems are very creditable to the authoress, whose genius has been widely recognized by the American public. The Parodies are mostly admirable. Longfellow's "Psalm of Life" is travestied with real genius. K.

The following works came too late for notice in our present No.; of several of them we shall give some account in our next:

33. Life of Rev. Hosea Ballou; with accounts of his Writings, and Biographical Sketches of his Seniors and Contemporaries in the Universalist Ministry. By Thomas Whittemore, &c. Vol. I. Boston: James M. Usher. 1854. 12mo. pp. 420.

34. History of the Captivity of Napoleon at St. Helena, &c. By William Forsyth, M. A. &c. In Two Volumes. New York: Harper & Brothers, &c. 1853. 12mo.

35. Memorials of Early Christianity. By James G. Miall, author of "Footsteps of our Forefathers." With Illustrations. Boston: Gould and Lincoln, &c. 1853. 12mo. pp. 374.

36. The Mission of the Comforter, with Notes, by Julius Charles Hare, M. A. Archdeacon of Lewes, Rector of Herstmonceaux, and late Fellow of Trinity College. From the Second London Edition, with the Notes translated for the American Edition. Boston: Gould and Lincoln, &c. 1854. 12mo. pp. 498.

37. Life of Benjamin Robert Haydon, Historical Painter, from his Autobiography and Journals. Edited and compiled by Tom Taylor, &c. In Two Volumes. New York: Harper & Brothers, &c. 1853. 12mo.

38. Memoirs of John Abernethy, F. R. S. With a view of his Lectures, Writings, and Character. By George Macilwain, F. R. C. S. &c. New York: Harper & Brothers, &c. 1853. 12mo. pp. 434.

39. The Testimony of the Poets. Boston: B. B. Mussey and Company, &c. 1854. 12mo. pp. 360.

40. Witnesses to the Truth: containing Passages from distinguished Authors, developing the great truth of Universal Salvation, &c. By J. W. Hanson, &c. Boston: James M. Usher. 1854. 12mo. pp. 185.

41. History of the Israelitish Nation, from Abraham to the Present Time. Derived from the Original Sources. By Isaac M. Wise, &c. Vol. I. Albany: J. Munsell, &c. 1854. 8vo. pp. 560.

Art. VII.

Instinctive Universalism.

It is one of the remarkable and peculiar facts furnished in the study of Universalism, that, while its name and dogmatic form are so generally rejected, and sometimes so fiercely denounced, by the church, many of its essential ideas and principles are to be found pervading the opinions, moral efforts, and richest experiences, of all sects—the vital and most effective elements of all Christian faith, philanthropy and life. Destroy Universalism, by demonstrating some falsity of its fundamental and—so far as their definite and harmonious doctrinal statement is concerned—peculiar ideas and principles, and we should see a commotion and hear lamentations, such as were never before witnessed in the church. The disciples of the severest and of the most liberal creeds would alike mourn the loss of what is most precious in their faith, and, pining especially for that which had been their best helper in weakness and sorrow, they would cry, with Mary, "They have taken away my Lord, and I know not where they have laid him." The reforms and charities which are striving to make the world better and happier, would be robbed of their basis and their central force. Endeavors after holiness would be deprived of their chiefest inspirations. And the sweetest repose of believing hearts would be destroyed by the destruction of the assurances of which it is born. A great variety of examples might be adduced to illustrate this; of one of which we propose now to speak, under the title of *Instinctive Universalism.*

Let the reader be first advertised, however, of the limitations with which this title is used. Its broadest sense includes far more than we intend. Universalism is a term of wide significance, comprehending, as we believe, the whole sum of known Christian truth in its just proportions and relations. To speak of Instinctive Universalism in the full scope of the words, therefore, would be to intimate that all that Universalism teaches may be

found among the instincts, or intuitions, of our nature. We will not say that, if one should set about the work and sift every thing to its last residuum, or, to speak more properly, follow every thing down to its ultimate root, this might not be done, so far, at least, as to find germs, or hints, of all the great doctrines of this faith. Certainly, it is among the most demonstrative evidences of these doctrines that they accord so perfectly with the wants, suggestions and aspirations of the unperverted soul. What is it *behind* these, in the nature that wants, suggests and aspires, with which they accord? This is an important inquiry; but whether, by pushing it, we should come, at length, upon instincts, or intuitions, and especially upon the "intuitive principles of honor and right," and so find it proper to speak of Instinctive Universalism in the most comprehensive sense of the terms, is a question we cannot now pursue. Suffice it to say, we do not here use the term in any such enlarged sense. Universalism is a system of ideas, distinct in themselves, though a unit as thus adjusted and combined. Each of these cardinal ideas, considered with respect to its appropriate combinations and its legitimate results, as it is peculiar to Universalism, is, wherever, or in whatever other combinations, it may be found, a part of the system. So far, therefore, as any one of these ideas is admitted, Universalism is admitted; and if any one of them can be found among the instincts of our nature, *so far* Universalism is instinctive, and it is proper to apply the general term to characterize the particular idea. Only in this very limited sense, as applying simply to one of the cardinal ideas of Universalism, are the terms here used.

It is one of the peculiarities of Universalism that it affirms that God may be implicitly trusted in the government of the universe; trusted not only for the good government of the world on the whole, but by each soul for the good government and ultimate welfare of itself and of every other individual in whose welfare it is concerned. Affirming the final recovery of all, it, of necessity, affirms the safety of each—not *in* sin, but as implying certain redemption from sin. Its word to each is, God is your friend for time and eternity; with respect to every relation, or interest, of your being, have faith in

Him as such. Amidst whatever scenes of apparent disorder, through whatever passages of mystery, he may lead us, or suffer us to be led; however we may have forgotten him, or however he may seem to have forsaken us, it points us to the issues in which he will rest, and thus warrants the certain conviction that he will permit no existence to prove a curse; that he will so superintend and overrule all things, as, at last, to justify alike his wisdom and his goodness, not simply in the general order and blessedness of the universe, but in the redemption and felicity of every soul.

Here is the great point of difference between Universalism and every other hypothesis as to the divine administration. The cardinal idea of every other hypothesis is, the irretrievable ruin of some souls. This being admitted, no matter on what grounds, it follows necessarily that there are some souls, no human foresight can prophesy who, or how many, whose interests are unsafe in God's hands. Hence, any thing like an assurance of individual safety becomes impossible. The only ground on which any soul can cherish such an assurance with respect to itself, or another, is gone. We may be certified —as the prevailing hypotheses do certify us—that God will govern the world righteously, "on the whole," and that, whatever results may be, they will be for "the general good." But so far as we are personally concerned, it is not assurances of the general good, but of our individual good and of the individual good of those most nearly connected with us, that we need. All that may be said about the general good, therefore, however gratifying in itself, avails nothing to warrant any one's confidence in God with respect to himself, or any other, except as it is certain that the general good includes his, or the other's, individual good. To one, anxious especially for his own, as he sees the glare of the torch which is, perhaps, to envelope his home and family in flames, of what account is it to be told that some homes and families will not be consumed, or to get any possible assurances as to the good result of the conflagration, "on the whole!" The general good is a very important affair, no doubt; and under other circumstances it might afford him much satisfaction to hear that it was to be advanced. But just

now, his great concern is, not for the general good, but for his own good; for the preservation of his home, and for the safety of those dearer to him than his own life; and it would be only mockery to talk to him, with whatever fulness of demonstration, about the general good; or to say to him, Sir, give yourself no uneasiness, or alarm; some will certainly escape this conflagration, and let this be your ground of confidence and composure. And precisely so in the matter before us. Our only possible reason for trusting in God for ourselves, or others, flows, not from the fact that he will take care of the general good, but from the fact that he will take care of *us;* and to bid one, who has reason to fear that God will doom him, or another as dear, to perdition, to trust Him for himself, or the other, nevertheless, because He will take effectual care of some one else, is only to mock when you should console. If, therefore, there are any who are to fail of such care, and who, because either of malignity or weakness in God, are to be irremediably ruined, whatever reason they may have to be at ease with respect to the general good, they evidently have occasion for themselves, and their friends have occasion for them, not for trust, but for despair. But to affirm that there are any who thus have occasion to despair, is to give reason to each to feel that he, or she, *may* have, and thus to introduce contingency and doubt into the whole field of human destiny. On such a ground, there is no margin, or hair's breadth of certainty, on which a single soul can stand and say, I am sure that my interests are safe in God's keeping. To allow as possible the ruin of one, throws uncertainty into the fate of all; for who shall say of himself, or another, that he is not that *one?* Hence, every hypothesis which admits, on whatever ground, that any soul is unsafe under the government of God, if followed to its logical results, inevitably robs every soul of confidence in him, so far as itself, or any other individual is concerned; darkens its whole domain of thought and experience with the dread that, while he may be trusted with respect to the general good, he cannot be certainly trusted with respect to the particular welfare of itself, or any other.

The conclusion to which we are thus led is clear. If there be this radical difference between Universalism and every other hypothesis as to the government of God, and if the trust of any soul in God for itself, or any other, can be really justified only on the supposition that the interests of all are safe in his hands, it follows, of course, that so far as any one exercises such a trust, he adopts one of the essential principles of Universalism. No matter what other, or contrary, opinions he may profess, or whether he be conscious of all that is implied, or not, he does that which Universalism alone warrants him to do; that which is altogether assuming and presumptuous, if Universalism be not true.

With this fact in view, we are now prepared to see how Universalism, in one most important respect, may be said to be instinctive in our nature. For what unperverted soul does not thus, more or less, trust for itself and its beloved, in God, or in what it recognizes as the supreme and final Power? The Psalmist once said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living."[1] In this, he simply put into words a universal sentiment of our nature. It is the instinct of the child to trust in its parent, or in whomsoever it recognizes in the parent's place. And, equally, it is the instinct of human nature, not only to be awed in the contemplation of the Great First Cause, whomever, or whatever, it may recognise as that Cause, but also to venerate, and, more or less, to trust in it. Hence it is that some philosophers "infer that the essential germ of the religious life is concentrated in the absolute feeling of dependence—a feeling which implies nothing abject, but, on the contrary, a high and hallowed sense of our being inseparably related to Deity—of our being *parts* of his great plan—of our being held up in his vast embrace—of our being formed for some specific destiny, which, even amidst the subordinate and finite pursuits of life, must ever be kept in view as the goal of our whole being."[2] Instinctively, the eye of the soul has an upward look, and the arms of its affections reach out to grasp the great Hand which it sees behind all subordinate agencies,

[1] Ps. xxvii. 13. [2] Morell's Philosophy of Religion, p. 94.

weaving the vast web of the world's life. Men may differ and dispute in their opinions about God; some may even deny that there is a God; but, after all, in this one thing they will agree:—in cherishing, finally, more or less of faith in the benignity of the power, or forces, which they acknowledge as presiding over the world, and in saying—whether a personal Deity be acknowledged, or not—that, without some such faith, they must despair.

In the very nature of things, it is not possible that it should be otherwise. Thoroughly convince any human being that he is under the control of a being, or power,—no matter whether intelligent, or otherwise—malevolent in its spirit and in all the issues to which it seeks, or tends, to conduct him; rob him, in the seasons of darkness which come to us all, of every thought or expectation of good results, and, in its place, thoroughly possess him with the conviction that the meaning of all these things is bad, and that he is at the mercy of invisible agencies, all trifling with his interests, plotting against his happiness, and even in life's fairest seasons only mocking him with a show of good the more effectually to accomplish his ruin; do this, and how long before it will be needful to consign him to an insane hospital, or to restrain him from self-destruction? No human being can bear the awful pressure of such a conviction without sinking beneath its weight into idiocy, or despair. Naturally, we may almost say inevitably, all men hope, and so have some sentiment of trust with respect to the power that has placed them here. Instinctively, we all of us have more or less of the conviction—it may be dull; ordinarily, we may be scarcely conscious of it; but we all *do* have more or less of the conviction—that whatever the power which has brought us into being, it cannot be wholly evil, but has placed us here, if for no positively kind, at least for no unkind, purposes. So it is that souls gravitate towards God. He is the spiritual centre—and at whatever point in the circumference of the great circle of being a soul may stand, there will be some radius, some centripetal force of instinct or affection, binding it to him, in the consciousness more or less distinct that to him it belongs, and that in him it may confide. Men may believe in cruel and vindictive deities; and fast and penance, bodily

mortification, self-inflicted torture, and a disregard of nature's tenderest ties, may evince the sincerity of the conviction that they must, at whatever cost, propitiate their favor. But beneath all such faith, there will be some thought, or hint, of some mightier power, above and behind these ungracious deities, or of some equal associate nature, serene in its benignity, under whose protection they may take shelter and in whose goodness they may securely trust. This is the inborn, untaught faith of the heart, upon which, when worst comes, even the most infidel and irreligious retreat; a kind of moral background, on which, in their hours of severest trial, they entrench themselves, and get whatever composure, or equanimity, is possible for them. When this fails, all is gone, and only the starless night of despair gathers about the soul.

Here, then, in this instinctively upward look of the soul,—in this universal sentiment of individual trust, including with one's self one's dearest friends,—in this spontaneous sense, not only of dependence, but of safety in dependence, we have—what but Universalism, so far as it goes? It is but a small segment of the great circle, it is true; but is it not a segment of it, nevertheless? A very narrow and limited Universalism, it must be confessed it is, if one only trusts for himself, or his very near friend, without finding in his sense of individual security a pledge of the security of all, and so rejoicing in a comprehensive trust for his race; but Universalism is it not, notwithstanding? Universalism, as it touches each in his distinct individuality, and brings God near to him as if he were alone in the universe, and solves for him the problem of his destiny as if his destiny were his only concern? Universalism in its purely selfish and individual significance? Have we not seen that, admitting the possible ultimate ruin of one, uncertainty is thrown over the fate of each, and that this individual confidence in the supreme Power can be logically justified only as we have an assurance of the final good of all? Clearly, then, however narrow the view in which it may be cherished, however selfishly it may be applied, however imperfectly the grounds which warrant it may be apprehended, this sentiment of individual faith is a Universalist sentiment;

none the less Universalism because, without regard to the processes of logic, or waiting to be legitimatized from any intellectual faith, it springs instinctive in every unperverted soul. It is a measure of Universalism so deeply ingrained among the intuitive convictions of our nature that—save in a few exceptional cases when results follow which show how nature remonstrates against the violence done it—no contrary creed, however strongly fixed, can eradicate it; so instinctive that no logic can supplant it, and that even the supposed testimony of the Bible cannot quite overcome it. With great emphasis of meaning, we can take up the words quoted by the apostle, and say, to all, of Universalism in this particular, "The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith which we preach."[3]

The general prevalence of this instinctive Universalism, beneath whatever professed creeds it works, serves to explain many things in the religious world otherwise inexplicable. Especially does it help us to understand the seeming paradoxes constantly enacted in connexion with the doctrine of endless misery. That this doctrine should prevail as it apparently does, and yet a tone of life so cheerful be maintained among those professing it, has long been one of the moral wonders of the world. Nothing else so horrible in the way of vengeance, or calamity, as this doctrine asserts, has ever yet been imagined. All terms become empty, and all terrible imagery inexpressive, when employed to describe it. The wildest dreams of human malignity are tame by its side. The fiercest flames that human passion ever set, grow dim in the presence of those fires which it tells us the wrath of God has kindled for those whom he will cast away. Crowd all pains and all tortures man has ever suffered into one, and it will only begin to afford us a faint type of that anguish to which, we are told, those who fail of salvation shall be consigned forever. And who these will be it is impossible to say. Mantling the universe in the gloom of its impending woe, this doctrine casts its shadow into every home; above every death-bed; across every heart. And yet those who assert a doctrine so awful, so

[3] Rom. x. 8.

tremendous in the evil it threatens; who see themselves, their friends, their race, hourly exposed to its appalling doom, and who profess to be certain of its truth, are often among the gayest, and seldom have their composure disturbed, or, so far as we can judge, lose any thing from the enjoyment of life. Occasionally, there is one who seems to have some sense of the appalling thing which is affirmed; who, with Saurin, complains that "life is made a cruel bitter" by it; or, with Albert Barnes, declares that the view it gives of the universe makes it "all dark, dark, dark to his soul, and he cannot deny it;" or, with John Foster, says that it presents "the scene of human existence" as "a most mysteriously awful economy, overspread by a lurid and dreadful shade." But these are the exceptions. To most who profess this doctrine, life seems to be a thoroughly pleasant thing. None trade more sharply. None sleep more soundly. None indulge a joke, or enjoy a laugh, with richer zest. None seem more disposed to make the most of this world, or less disposed to be seriously anxious about themselves, or others, with respect to the next. How is this to be explained if these persons really believe what they profess? Is endless banishment from God, is the endurance of "the pains of hell forever," a matter of such slight consequence that one can afford to be indifferent about it, and still laugh and trifle when friends and associates, to say nothing of one's self, are seen momentarily in danger of such a doom? Is it nothing that those with whom we mingle in trade, or pleasure, in the home, or in the street, are vibrating, suspended by the uncertain hair of fate, above the lake of endless burnings? or can we eat and drink, and play and work, with those thus exposed, as unconcerned as if no such exposure existed? One poor creature, not long ago, hung by a precarious hold on the brink of Niagara. And how was it with the men who saw him there? Did they make it an opportunity to play and dally with him? Did they seek to drive bargains with him? Did they stop to parley with him about the weather, or inquire of him the last news from Europe, or ask him what he would have for dinner, or make it an occasion to enjoy themselves with him? On the contrary, how was every thing but his danger forgotten, and every

nerve strained to its utmost tension for his deliverance, and every thought absorbed in the one question, How shall we save him? What mockery, what barbarity it would have been pronounced had one paused then to bandy words with him about his farm, or his merchandize, about the fashion of his garments, the turn of the election, or the amount of his tax-bill! And yet, here is not one man, but millions, hanging by a more precarious hold, over an infinitely worse than Niagara, and the men who profess to see it are as much at their ease, are as undisturbed and as ready to talk and trade and play with those involved in this frightful danger, as if there were no such thing!

Doubtless those who profess this doctrine are honest in their profession. They *think* they believe it, and argue sincerely in its support. But they do not believe it. Really believed as it is professed, it would shroud Christendom in universal gloom. There would be no room for play; no heart for work; no interest in worldly affairs. Only the other day, a fair young girl, awakened for the first time to a sense of the terrible doom in the belief of which she had been nominally educated, sank, appalled and overcome, under the weight of the thought, and was borne frantic to the home of the insane. This, because the doctrine was, for the time, *believed!* And what we see in this case and in like cases, in which the doctrine seems to have pressed itself somewhat into the deepest consciousness, were it really believed, we should nearly always see. Homes would be filled with anguish. Society would become one great mad-house. The plough would stand in the furrows, or the harvest be left for the winds to gather. The shop would be unopened. Ships would lie rotting at their wharves. Mart and exchange would be deserted. Eternity and its awful doom would be the absorbing thought of the world. Men would meet, not to talk of prices or politics, only to ask, with wringing hands, Are *you* among the saved? and alone, would only agonize with the question, Am *I* among the damned? The vision of Amos would be realized. "Waiting would be in all the streets, and they would say in all the highways, Alas! alas!"[4] and again that old prophecy would

[4] Amos v. 16.

be fulfilled, "In Rama was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they are not." [5] But, fortunately, the doctrine is not believed. The instinctive is stronger than the dogmatic faith, and the latter is thus repelled from the vital and positive convictions of the soul, as oil is repelled from water, and so fails to become a reality there. This is the more strikingly apparent whenever those professing this doctrine are brought directly under the pressure of its conclusions with respect to themselves, or those especially dear to them. They always shrink from these conclusions; and falling back on this instinctive faith in God and in his sufficient ability and grace, are sure that he will, *somehow*, provide a way in which they, or those they love, will be saved. Failing to do this, and thoroughly impressed with the certainty of what their professed faith affirms, they only illustrate the truth of what we have just been saying, and fall into mental ruin. When it comes to this, indeed, so close to the heart, in the severe logic of experience, every man and woman is, so far as his or her individual welfare and the welfare of those loved best are concerned, a Universalist, or—a maniac.

It is inconceivable that life should be what it is in homes and in the most intricate human relations, were it not that there is more or less of this Instinctive Universalism in every heart. Take the case of a husband, or wife, whose creed consigns his, or her, companion to endless torment, opening no possible avenue of escape should death come before the essential "new birth." One might naturally expect that such a conviction would darken and embitter every hour with agony; but if we look into the home, we discover only cheerfulness, and a happiness undisturbed by any apprehensions as to the future. Could it be so, if the thing professed were a reality among the convictions of the soul? What other exposure of a companion could this believing husband, or wife, contemplate with such unconcern? Or, take the case of a mother, a professed believer of this doctrine. She looks on her children, as her home is made beautiful and happy by their

[5] Mat. ii. 18.

presence, and her heart is glad and thankful as she sees them at their play, or watches them grow like flowers in the garden of life by her side. What thinks she of any imminence of eternal danger to them? She sheds no tears, and loses no rest, on any such account. She loves her children, and, in her heart, is sure that God loves them far better than she. And yet, if what she professes, and perhaps with great bigotry defends, be true, these children, every one of them, are each moment standing on the verge of hell, and, dying unconverted, must sink into its depths beyond reach of recovery. Did she believe this, not as a mere intellectual dogma, but actually as she believes in the existence of her children, and did it press, as any real exposure of her children always presses, on her heart, could she smile and be happy as now? The thing is impossible; precisely as it would be impossible for any mother to sit unconcerned if she knew her children were in danger of burning to death, or of being wrecked at sea to be cast among wild beasts or cannibals.

Mr. Martineau has a passage on this subject, in his paper on "the Church of England," which is full of force. "The whole conduct and demeanor of the persons who defend this doctrine," he says, "afford the clearest proof that it is incredible. The late Dr. Hamilton, of Leeds, wrote a book to prove that beyond the little circle of choice believers, the universe is a vast torture chamber; and yet a merrier laugh, a more exuberant wit, a greater geniality, was rarely ever to be found. The professional hours of his life were spent like those of some old painters, in coloring lurid pictures of his neighbors clutched by devils, and the world in general swallowing hot pitch; and for the rest of his time, he was free to dine with the reprobates and crack his jokes with the damned. No one, who seriously considers the intense inconsistencies involved in such a life, can suppose that the theologian really held a faith which the grasp of a friendly hand and the welcome on a familiar face sufficed to dissipate. It is the same throughout the whole class of the sincerest and most faithful Christians. They delude themselves with the mere fancy and image of a belief. The death of a friend, who departs from life in heresy, affects them precisely in the same way as the loss of another whose creed was unimpeachable;

while the theoretic difference is infinite, the practical is virtually nothing. . . . . What room, indeed, could there be for the business, the amusements, the contents of this world, if it reflected from every salient point the red light of so horrible a background? Who could spare any attention for the vicissitudes of cotton and the price of shares, for the merits of the last opera, and the bets upon the next election, if the actors in these things were really swinging in his eye over such a verge as he affects to see? We would ask any clergyman who reads the Athanasian creed, How can you transact your daily affairs with any peace of mind? Your coat was made by a man who doubts the co-eternity; your grocer thinks the Holy Ghost created; you pay your rent to a landlord who confounds the Persons; and your fishmonger divides the Substance. If you found any one of these with his house on fire, you would not think it time for prosecuting your business; you see him in a greater peril, and you coolly inquire about sugars or discuss the choice of salmon! The misfortune in this doctrine is in some degree protected by its own monstrous character, which takes it so sheer out of all nature, that it can scarcely be confronted with reality. If we apply it to such tests of experience as would suffice in other cases, we produce results whose startling look distracts the attention from their logical consequentiality; and when we demand from men simple accordance with their profession, the thing itself is so impossible that we are apt to seem unreasonable, and become charged with the very extravagance which we impute." [6]

No; this doctrine is not believed, however professed, or with whatever pertinacity defended. A few natures, perverted by their selfishness, or hardened by their bigotry, may come near believing it, and, under the crust of their meaner habitudes, feel comparatively little of its pressure. A few, with tender hearts and deep sense of the monstrous thing it affirms, may have their whole life colored by its darkness; but, on some slight ground that seems to save the consistency of their position, though unappreciable to others, they succeed in satisfying themselves of their own safety and of the safety of their immediate friends.

[6] Martineau's Miscellanies, pp. 313, 314.

And fewer still, with a yet intenser sense of what the doctrine is, failing to find any such ground of hope, and losing, for the time, the support of the heart's instinctive faith, may be precipitated into despair. But the most do not believe it at all, with any approach to an actual, positive conviction. They may profess, but the thing is only profession, skimming along the surface of the soul, never penetrating through its quick into its vital and palpitating depths. There, unconsciously to them it may be, the sentiment of Universalism abides in an instinctive faith in God, which tells them, whatever creeds may say, that at least they and those dearest to them are safe in His hands. In this faith they repose; and the threats of endless pain, so far as they are thus personally concerned, are no more to them than the idle wind, and their professions of faith in it are meaningless as the babble of a child.

Nor should we fail to observe here, in closing, that not only do we find Universalism, to this extent at least, among the instincts of our nature, but that, unless this sentiment of trust be in some souls a lie, it is God's confirmation of Universalism within us, leading inevitably to the broad conclusion which this doctrine affirms. For if each thus instinctively trusts, and is not deceived, but has a right to trust, then, plainly, all have a right to trust, and will ultimately be included in results which will demonstrate that God was worthy of their trust.

We reiterate, then, the propositions we have labored: that Universalism enters, more or less, into the opinions and experiences of all Christians, usually not even suspected by themselves; that especially, in giving us its peculiar assurances concerning God and the results of his government, it but expresses the instinctive faith of every human heart; and finally, that it is because of the presence of this faith among their deepest convictions, that those who profess a doctrine which, thoroughly believed, would clothe the universe in the sackcloth of despair, are yet able to be as undisturbed and cheerful as they are. Universalism alone is the faith which men can cherish, growing ever stronger and happier as they know it better and believe it more devoutly; — the faith in the spirit of which alone can life be pleasant, friendship sweet, or existence really endurable, and whose thoughts and assurances

serve, though it may be unknown, as the elements of beauty and joy in every soul. God be praised that not only does it thus exist in the instinctive faith of souls, but that it is becoming more and more widely incorporated into the professed faith of the church, and that it is destined yet to fill the world with the abundant fruits of its benignant power. E. G. B.

Art. VIII.

Spiritual Baptism.

The title we have presented is somewhat ambiguous; we have chosen it however for lack of a better one. The subject is indicated by the language of John the Baptist; "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." To bring our topic immediately before us, we shall raise the three following inquiries: What is meant by *the spirit*, as this term is employed in the above passage, and kindred ones? What influence has it exerted? What influence does it exert? These are important questions, and we desire to consider them in the light of Scripture and reason.

A great deal of needless mystery has been thrown around the point which our first question suggests. Is there however any great difficulty in ascertaining what the Scriptures generally mean by the phrase *the spirit?* To us it seems manifest that they thus describe that mighty moral influence which God exerts upon the soul of man. God is a spirit; his most characteristic influence is therefore spiritual. It is of course somewhat difficult for us at all times either to conceive or speak of the Deity as wholly spiritual. Man is a sensual being, and is always in some degree under the bondage of his senses. His conceptions of the Godhead therefore will be tinged at times with a degree of materialism. It requires more abstrac-

tion, more mental watchfulness, than we are able steadily to exercise, to keep us from sometimes thinking of God as though he were a mighty being endowed with physical qualities and a visible, material form; indeed, when we speak of God, we are often obliged to do it after the manner of men. We talk of his eye, his arm, his ear. It should be recollected, however, that all this is but the language of accommodation. Though God sees, hears, understands and knows perfectly, he is yet purely spiritual. The bodily eye cannot behold, nor the hand of flesh touch him. The proofs of his energy are everywhere around us; the heaving ocean, the beetling crag, the hoary mountains, the rushing torrents, are but symbols of a spiritual grandeur and resistless energy which almighty God possesses. As the thunderbolt reveals the existence and might of electricity, these majestic objects shadow forth the wisdom, skill, and power of the Deity. His true nature however, we repeat, his most characteristic energy, is spiritual. And we gain the clearest idea of this, not by gazing abroad, but by looking within man as made in the image and likeness of his God. Averse as multitudes are to considering their own mental and moral characteristics, it is possible, to say the least, for us to gain as profound a knowledge of our spiritual nature, as of our physical powers. True, our mental faculties may not be subjected to the same anatomical examination that our physical members are subjected to, for the latter are palpable and visible. But how much, after all, do we learn of our animal nature by dissection? We find out the number of bones, joints, sinews, arteries, and veins, but can we ascertain any thing about the mysterious principle of life? Can we learn precisely how the various kinds of food are converted into blood, or what that mysterious substratum is which underlies our physical nature? After all we find out, is there not vastly more about which we can learn nothing? Is it not indeed the prerogative of science to tell us how *little* rather than now *much* can be known? Now we affirm that quite as much can be known about spirit as about matter. Our consciousness enlightens us about the former. What constitutes man's personality in the highest degree is his mind. By reflection we can know quite as much about the laws and workings of our

inner self as of our outer self. The more we reflect on the remark of a shrewd philosopher, the more are we convinced of its weight. "It has been said," he observes, "that all we know of spirit is that it is not matter; may we not more truly say that all we know of matter is that it is not spirit."

It has been our aim in these remarks to demonstrate that we can gain as correct an idea of what is termed *the spirit*, by considering our internal nature, as we can form of God by regarding simply the outward universe. Since God is a spirit, he can speak directly to the spirit of man. He is not compelled always to employ outward or mediate agencies; for by these he may affect the soul less directly. The message spoken in conventional words to the outward ear, and thence transmitted to the mind, may be uttered equally effectively by the divine spirit to the soul itself. Thus is it the design of God to make known his goodness and justice. He may speak to man, as he spoke of old from Horeb, by causing lightnings to blaze about the mountain's summit, and thunderings long and loud to reverberate from crag to crag, and shake the trembling earth, and then utter in audible tones, "Jehovah, Jehovah, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers on the children, and on the children's children, unto the third and fourth generations." Or he may brood over the soul, and infuse into it as strong a conviction of these facts as the above words could produce. Again, is God desirous of deepening human holiness? He may either utter the mandate, "be ye holy, for I am holy;" and by threats of punishment, and assurances of reward, allure the soul to virtue; or he may, by the subtle influence of his own spirit, without the operation of secondary agencies, beget in the mind a love for virtue, a loathing for sin. In the latter case it may be properly said that his spirit is specially active. God, the great spirit, speaks directly to our spirit; the Mind of the universe speaks directly to the mind of man.

Perhaps we have dwelt too long on this point. Perhaps our words have but made darkness visible. It is not

however, because the subject is really obscure that we have deemed so much explication needful; it is rather because men are in the habit of using other forms of expression to set forth the same facts, and through these expressions causing us almost to lose sight of an important truth, that we have tried to present it in this fulness of detail. And if we have been fortunate enough to cast any light on the subject, we are prepared to answer our first inquiry,—What is meant by *the spirit*, as this phrase is often employed in the Scriptures? and our answer is, that divine influence which God exerts on the human soul, enlightening it as to its duty or destiny, and begetting a love for virtue, a hatred for sin, like those that God himself entertains. This answer, while it does not assert that the spirit is the third person of a mysterious Trinity, admits every thing desirable in such an idea. It recognizes God as existence, spirituality and activity; it looks to Him as the great Soul and Sanctifier; it regards this spirit as but an outflow from his infinite fulness of purity and goodness to the human soul. We see enough of mystery in this to free us from the desire to invest the subject with more of inexplicableness; we see enough of simplicity to make the soul bow in admiration, and rejoice that it can both believe and understand.

It may not be improper to remark, in this connection, in order to bar the door against merely philological objections, that though we find in our version the phrases *Holy Ghost*, and *holy spirit* accompanied by the definite article, no stress can be laid on this fact. For the article is usually wanting in the original. Thus, in the passage already quoted, a literal rendering would be, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with a holy spirit, and with fire." Christ in this case is spoken of as the Father's agent for communicating the divine impulse—this spiritual energy. On him the divine spirit was poured out without measure, and he was empowered to communicate it to such as he saw prepared for its reception.

Having thus answered our first question, let us pass to the second. What influence has the spirit exerted? This question is meant to apply particularly to former ages of

the church. It is a question of simple fact; it should be considered as such, so far as history furnishes us with information. And as it will be more satisfactory for us to settle this point by an appeal to some unexceptionable period of Christian history, we shall consult the age of Christ and the apostles. What influence then did the divine spirit exert on the disciples and their immediate associates? For it was concerning this that John the Baptist particularly spoke. He baptized his followers to reformation; this however was not the most important kind of baptism. One mightier than he, one far worthier, was soon to appear, who should baptize his followers "with a holy spirit." Additional information as to the matter is furnished by the Saviour himself in a conversation which he had with his disciples a short time before his arrest. We quote it here, because, as John's statements are somewhat indefinite, the fuller description of the Saviour may be expected to foreshow the essential characteristics of that new enlightenment and consecration which this spirit could impart. Let us commence our quotation with the 6th verse of the xvi. chapter of John. Referring to the grief which the announcement he had made to his disciples, that he was soon to leave them, had occasioned, he says, "Because I have said these things to you, sorrow hath filled your hearts. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come to you." (And here let us remark that in the Greek language nouns of certain terminations are by virtue of that fact of certain genders; the termination *os* is masculine; hence the pronoun afterwards used is made to correspond. We shall follow the idiom of our language rather than of the Greek, and as the word *comforter* in our tongue in such a connection is neuter, we shall employ a neuter pronoun.) "For if I go not away, the comforter will not come to you; but if I depart, I will send it to you. And when it has come, it will reprove the world of sin, and of righteousness, and of judgement; of sin, because they belive not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have many things to say to you, but you cannot bear them now. Howbeit when that the spirit of truth

has come, it will guide you into all truth; for it shall not speak of itself; but whatsoever it shall hear, that shall it speak; and it will show you things to come. It shall glorify me; for it shall receive of mine, and shall show it to you. All things that the Father hath are mine; therefore said I, that it shall take of mine, and shall show it to you." Let an examination of the above quotation be made, and what facts does it show? First, that while Christ was with his disciples, this divine spirit, this special illumination, this comforter, would not be imparted to them. This indeed was natural. So long as Jesus was in the world, his disciples could obtain from him all the information they needed. Their difficulties he could solace. Their perplexities he could relieve. But when they were left alone to buffet with the storms of adversity, to brave hardships, to encounter persecution, they would need divine help, and it would be afforded. This special inspiration that they were to receive, was to enlighten their minds; to give them a more comprehensive idea of the divine government and plans; to guide them into all truth, and to endow them in a degree with the gift of prophecy. And in this respect it agrees with what Christ had assured his apostles on a previous occasion. Forewarning them of trials, he bids them trust in the help of God. "And when they bring you to the synagogues, and to magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, for the holy spirit shall teach you in that hour what ye ought to say." (Luke xii. 11, 12.)

Such is the description given of the divine spirit, and some of its effects. Let us pass to see what influence it actually exerted on the apostles. Just before Christ ascended to heaven, on one of those forty days which he spent with the disciples subsequent to his resurrection, he commanded them that they should not leave Jerusalem, but wait for that thing promised of the Father, of which, said he, ye have heard of me. "For John," he continues, "truly baptized with water; but ye shall be baptized with a holy spirit not many days hence." (Acts i. 5.) Nor did the apostles have to wait long for the fulfilment of this prophecy; for "when the day of Pentecost had fully come, they were all with one accord in one

place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with a holy spirit, and began to speak with other tongues, as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now, when this was noised abroad, the multitude came together, and were confounded, because every man heard them speak in his own language. And they were all amazed and wondered, saying one to another, Behold, are not all those who speak, Galileans? and how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?"

This account prepares us to decide on some of the effects which were produced by the spirit on the earliest followers of Christ. Taken in connection with equally clear statements contained in other passages, it proves that it expanded the apostles' minds; that it gave them a clear apprehension of moral truth; that it unfolded to them God's purposes more fully; that it inspired them with a more heroic courage and a stronger faith; that it conferred on them the power of speaking in tongues wherewith they were before unacquainted; that, in fine, it sanctified their hearts by imbuing them with an earnest love of virtue. Some of these results are manifestly miraculous; strikingly such was the power of speaking in foreign tongues. It appears, however, that this was the common result of the out-pouring of the divine spirit in those earlier days. When Peter was preaching to Cornelius and his household, the holy spirit fell on them, and, to the astonishment of both Peter and his associates, these Gentiles began to speak with tongues and magnify God. (Acts x. 46.) So when Paul met at Ephesus twelve disciples of John the

Baptist, and instructed them more fully in regard to the counsels of God, on his laying hands on them, the holy spirit descended on them, and they too "spoke with tongues and prophesied." (Acts xix. 46.)

Before dismissing this part of our subject, it may not be improper to remark that it should not surprise us to find that results clearly miraculous accompanied the conferring of the holy spirit in the age of which we speak. It has pleased God in his wisdom to accompany every new revelation of his will by supernatural proofs of his presence. Nor is this needless. Man is so much under bondage to his senses, that if God would speak powerfully to the heart, he must speak in part at least through the senses. Miracles therefore accompanied the giving of the Mosaic law; they accompanied the preaching of Christ; and were given as the seal of heaven to the ministry of the apostles. The disciples and first Christian missionaries went to men who had never before heard of Christ; to those consequently who had never learned of the miraculous displays of power which marked the Saviour's ministry. And as Christ did not himself make known in the outset all that the gospel contemplates, all that Christianity enjoins, it was necessary that the apostles, who were to fill up the outlines of his faith, should have some outward token of the divine approval. After, however, they had proclaimed all the truths which pertain to the Christian system, taught all those principles which Christians are to apply for the salvation of the world, and after heaven had stamped them with its own seal, miracles might appropriately cease. Where ordinary agencies will suffice, God does not employ extraordinary ones. He is not so prodigal of his energies as to waste them. Nay, there is almost a necessity that miracles should cease when they have answered their immediate end. A standing miracle is an impossibility; whatever is daily or yearly happening, is of course regarded as an ordinary occurrence, falling under those general laws which govern the regular flow of events. If supernatural occurrences happen at one age, and are properly attested to, they ought to be as convincing to every fair mind that reads of them, centuries after, as though he had beheld them with his own eyes. Convinced of the divine author-

ity of that system which they were designed to sanction, he should believe its doctrines, apply its principles, and rejoice in its assurances.

But we must hasten to our third inquiry: What influence does this divine spirit now exert? Any? Or is it no longer active as a divine agent? Is it to be deemed miraculous in its nature and accompaniments, and therefore necessarily confined to an epoch or a single nation? This is manifestly an inquiry which should not be hastily answered. The reply we give may have a powerful influence on our own conduct, either by inciting us to diligence, fostering groundless expectations, or by occasioning a negligence which will hinder moral growth. We are free to confess, however, that an almost spontaneous conviction has arisen in our mind that the holy spirit, in its essential characteristics, is an ever operative influence. What we have already said shows that we have no idea that any thing of a clearly miraculous character will accompany it in our day. He that is born of the spirit will not necessarily speak in foreign dialects. If one wish to talk in any beside his mother tongue, he must learn how to do it; the divine spirit will not miraculously aid him. But that spirit will help him in the work which it was given to further; it will give him a deeper sense of answerableness to God; a holier conviction of the unchanging value of righteousness. It will inspire him with a lothing for sin, a calmer confidence in the triumph of virtue, and a steadier determination to do the will of God. It will foster piety, patience, zeal, and all that host of virtues which ennoble the character and hallow the heart. On what, it may be asked, do we base our conviction on this head? On the language of Scripture, on the suggestions of reason, and on the intuitions of the soul. Let us consider for a moment what these teachers have to offer. Take then the language of Christ. "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer

him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give a holy spirit to them that ask him?" (Luke xi. 9–13.) This assurance is marked by such breadth, such universality, that we cannot justly limit it to an age or a single school of disciples. If language means any thing, this passage teaches that, — ask when a man will, and where he will, let him but supplicate for the divine spirit in an humble manner, it shall be bestowed. Not the kindest earthly parent will give more cheerfully bread to his famishing child, than will the Father of mercies bestow his spirit on them that ask for it. "For in every age and nation, he that feareth God and worketh righteousness is accepted with him."

And what is the testimony of reason on this point? Does it seem a rational conclusion that the great Spirit of the universe, which holds humanity to strict account for their deeds, secludes himself in some distant realm of his domains, and leaves man to work out the great problem of salvation or damnation, unassisted by his God. If so, the result must be damnation; for man is begirt above and around by temptations, and if God suggest no good thoughts, help not the soul in its hour of trial and temptation, it must be crushed by an avalanche of sinful desires. Down the mighty current of iniquity will it be hurried, till it rush over the cataract of moral ruin and remorse. But this cannot be the way in which God deals. If He has taken sufficient interest in man to give him a revelation like Christianity, he must be expected to watch over man's moral interests. After introducing a new agency into the world, he will not let it languish, but will invigorate it by his energy, pave the way for its triumph, and deepen its influence by his spirit. And what reason suggests on this matter, the voice of experience, the intuitions of the soul, confirm. Who does not know that he is often affected by some mysterious power, which reminds him of his dependence, impels him to virtue, and affectionately, earnestly warns him against sin? Who cannot testify that in seasons of hopelessness, some energy not born of earth, has been breathed into his soul, that has buoyed him up, when otherwise he had fainted in despair? Who has not felt some influence brooding over him in

hours when he was sadly tempted, and strengthening him to resist the adversary, and fight a holy fight? God is not absent from the world. He is never far from man. His spirit often pleads with the sinner to forsake his follies; often soothes the harsh and vengeful to gentleness; often aids the crushed soul to struggle on; often endows the fainting with a courage that wrings from despair, triumph, and from defeat, victory.

From what has already been said it will be seen that we have the fullest conviction that God's spirit is operating at all times. It works to-day; it must work for ever. But we have not described in detail the precise character of this influence; indeed, this is beyond our ability. Any thing of so subtle, so ethereal a nature as the divine spirit, cannot be measured by human instruments, weighed by earthly balances, or described by human formulas. Its influence may be felt, not told. We do not deem the holy spirit of which we have spoken a substitute for Revelation, as do some classes of mystics. The fact that God is ready to invigorate his truth, and strengthen its hold on the human understanding, is no reason for our disregarding that truth. The divine agencies are made to act in conjunction, not in opposition. The highest tides in our planet are witnessed when the sun and moon act together; and the tide of devotion swells highest, the current of love for God and man flows strongest, in the human soul, when the mind is enlightened by the word of God, and when his spirit, in anticipation of, or answer to prayer, has deepened the impression of the gospel, and begotten a desire to do the divine will. Indeed, we consider the divine spirit, as it now operates, divested of its purely miraculous elements, to be simply an agent for impressing on the soul a love for virtue, a hatred of iniquity, an aspiration for some higher moral good than one has yet attained. It is an impulse towards goodness imparted by the Deity to the soul, creating a longing for excellence, a hunger and thirst after righteousness. It is not a substitute for the teachings of Revelation, but a preparative for them; in many cases it is the power which stamps the impressions made by the divine word indelibly on the soul, and gives to the mind steady persistency in the pursuit of perfection.

This influence, to be sure, is not irresistible. All God's agencies are effective in proportion as the soul welcomes their coming, and co-operates in their work. Even in the days of the apostles, this spirit, aided though it was by miraculous assistance, was not omnipotent. Human indifference could banish, human obstinacy stifle it. Hence Paul exhorts his brethren not to "quench the spirit." At all times man must see to it, if he would feel the mighty power of this divine influence, that his heart is not pre-occupied by unfavorable passions. Piety may become as hardy as the oak, but in the outset it is an exotic, transplanted from the bland atmosphere of heaven, which the blasts of selfishness, sensuality, and worldliness may chill and destroy. We cannot but believe, however, that God can make this impulse toward goodness in every bosom far mightier than it has been. It seems to us that in even the irreligious and corrupt, he can create a more eager and irrepressible longing after virtue than we have even dreamed of. But is it not believable, to say the least, that God creates no peculiar desires of this kind, save as the means are provided to satisfy them. Now Christians are intended to be the agents of heaven for enlightening and sanctifying their ignorant, sinful fellow-men. Were there a common desire, however, at once awakened on the part of the sinful and undevout, to obtain Christian perfection, to whom could they turn for instruction? If they wanted examples of the application of Christian principle to the affairs and exigencies of the present time, to whom could they look? How few are there among nominal Christians now living lives of so great purity, that they could individually safely say, as did Paul to his brethren at Corinth, "*be ye followers of me!*" Undoubtedly, there are some shining specimens of piety in Christendom at the present day; there are some who travel in the footprints of their Lord; but do not the great mass of nominal believers act as if time were eternity, and this earth the universe? While so many are prizing money above godliness, and seeking to effect compromises with principle, instead of heeding the royal law, why should God beget an eager longing for Christianity in the breasts of unbelievers? Who are to teach these tyros? Will they not rather be scandalized and disgusted, than taught

and aroused to emulation, by the conduct of the mass of professed followers of Christ? We cannot regard the seemingly feeble results of the divine spirit in our day, as any proof that its aid is not to be expected. Let Christians pray more earnestly that God will pour it out on them, and sanctify their hearts; let them strive to illustrate in their lives the hallowing power of Christian truth; and they may hope that God's mighty mercy will be brought to bear on their neighbors and fellow-men. The spirit of purity will brood over souls that seem steeped in vileness, and they will hunger for knowledge and virtue. For it is no idle prophecy which the Morasthite seer uttered, "But in the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths."

This prophecy will be fulfilled with emphasis, whenever Christians are sufficiently imbued with the spirit of their Master, to teach their brethren by word and life the excellence of Christianity. M. G.

Art. IX.

Relations of the Ministry to Society.

Among the changes of public sentiment which are obvious in the history both of our country and of our age, we are sorry to recognize a tendency to undervalue the position and importance of the Christian ministry. This tendency is one of the infinitely varied expressions of that revolutionary and disorganizing element, which has become so rampant in our time. Radically, we regard it as the product of faithless and irreligious men,

and we hold that its presence in our civilization is indicative of a large measure of skeptical and materialistic grossness. Nevertheless, as it often appears in alliance with philanthropy, and assumes the most generous motives, it is liable to secure the indirect influence of a noble order of minds, and thus to diffuse itself by a sanction to which it has no real claim. On this account, rather than from any apprehension of its inherent force, are we induced to offer the ensuing considerations.

Before proceeding, however, to the main purpose of the essay, it may be well to call attention to the attempts of certain reformers to array the interests of benevolence against Christian usages and institutions. It is contended that the church has become recreant to the best interests of humanity; that it harbors aud perpetuates the spirit of mediæval subjection; that it manacles thought and fosters spiritual tyranny; that it opposes the advancing light of improvement, and embarrasses the ascending march of science; that it lends its authority and its terrors to the cause of oppression, and sanctions those social abuses which all true men are striving to abolish. The ministry is charged with being the depository of obsolete ideas, the organ of proscriptive aims, of local policies, and selfish interests. The profession is stigmatized as an association of time-servers, of crafty seekers of power, or indolent lovers of pleasure; contemplating their private emolument, rather than the public good, varying their policy with the changing aspects of events, governed by expediency, not directed by principle. Arraigned on these serious charges, the church and the ministry, little or no defence being admitted, are adjudged to be rubbish, which that potent, but indefinable thing, called the *Spirit of the Age*, will consign to the contempt of a wiser generation!

Now we insist that this sentence is utterly unjustified in view of the whole mass of evidence, *pro* and *con*, and that it will not be confirmed by the supreme court. It is a contradiction of fact to affirm that the Christian church and ministry are barriers to the real progress of the world, or enemies to the rights of mankind. Not that certain departments of the church, and certain schools of its ministry, are not liable to such an imputation. There

are sections of the church unspeakably corrupt, apparently destitute of both the truth and humanity of Christ; the ministry, gain-seeking, worldly, and ignorant. There are other divisions of the church, which, viewed as expressions of absolute attainment in Christian knowledge and virtue, might justly be considered as impediments to progress; but which, beheld as the transient signs of religious developements, ever changing in their manifestations, and as the appropriate forms of certain stages of culture and experience, are to be justified and approved. Comprehending the character and action of the church in the aggregate, tracing the influence of its ministry in its historical and geographical relations, and reflecting that it is not an inflexible form, like the Iron Bed of Procrustes, but a fluent institution, taking shapes consistent with its varying conditions, and uttering truths as they become matured in the souls of its members, we are confident that it will stand approved, in the ultimate judgement of the world, as the grand instrument of freedom, of education, and reform.

Before it can be fairly assumed that the church is antagonistic to the welfare of the race, it must be shown that its purpose is, somewhere, completed, (otherwise we lack many facts essential to the estimate;) or, at least, that the church has not contributed any sterling champions to fight the battles of God in behalf of the poor, the ignorant, and the oppressed. On no other conditions can the charges of the anti-church reformers be maintained. Their accusations rest on the shallowest assumptions, and are pressed in what seems to be a wilful indifference to the opposing lines of evidence. For so long as history and observation present us with many of the most earnest and efficient philanthropists the world has known, identified with the church, and laboring by her authority and blessing, ought we not to trust that the vital spirit of growth and of redemption, which it received of old from sainted tongues and flowing hearts, yet survives in some, or in all, of its multiform associations, and is being developed by processes which human sagacity cannot trace? And while the significant fact remains visible, that those who have attempted the improvement of society, independent of Christian sanctions, have mournfully failed in their

endeavors, are we not justified in distrusting the wisdom of those, who would overthrow our religious institutions, because they have not acted agreeably to *their* ideas, and then project from their ruins an experimental crusade against the oppressions of the time? Nature permits transition, but not destruction; and developement is the order of Providence, but anarchy has not been, since chaos retired before the Lord.

Pursuing one branch of the thought here suggested, we now propose to present a few considerations on the relations of the Christian ministry to society; in which we hope to render somewhat apparent the beneficent action of this ministry in promoting the social and religious improvement of mankind.

I. The history of Christianity is the defence of the ministry. With the establishment of the gospel, and its diffusion through the world, the ministry is identified. As the divinely-appointed instrument of Christian truth, it is associated with its early struggles, with its persecutions, with its progress, with its corruptions, transitions, and triumphs. It is intimately connected with that series of conquests, which have wrested from Paganism its mightiest provinces; with those social changes, that have so essentially modified the ancient relations of the race, and humanized the terms of its intercourse; with that moral renovation, which is evidently transmuting the barbarous sentiments, and abolishing the cruel institutions, that have descended to us from ruder ages; with the prevalence, in fine, of all those vital and comprehensive ideas, which form the distinction and glory of modern civilization.

Whatever honors are due Christianity for the more hopeful aspect and more benign temper which she has introduced into the life of man, must be shared, in a certain degree, with her ministry. We cannot separate any such voluntary and conscious instrumentality from the cause proposed, or the results realized. The apostles, who willingly entered upon a course which they perceived to be hedged with persecution, and closed by martyrdom, and the ministers of later times, who firmly withstood the seductions of worldly ease and honor, and refused the offers of fame and power, devoting themselves to obscure labors and painful self-discipline,—though the grace of

God and the love of Christ alone could have constrained them to such self-renunciation,—are nevertheless most honorably associated, in all minds, with the extension of the Christian kingdom; and to them, under our God and Saviour, is the gratitude of the world due, for whatever is most precious in its attainments and experience.

It will have been perceived that our present argument is addressed to those who recognize the beneficent influence which Christianity has wrought. Those who deny our premise—who find nothing better in Christian, than in pagan, civilization, or who attribute to the principle of progress, those results which we consider essentially Christian,—those who conceive the gospel enterprise as a transcendent imposition, or as a stupendous failure, are quite beyond the reach, it is probable, of any argument contemplated by this article. We have a right, however, to seek a remoter and higher point of observation, and to avail ourselves of a wider class of evidence. We claim, therefore, that

II. The nature and tendencies of humanity, as exemplified in universal history and experience, assert the necessity of the ministry, and demonstrate the vitality of its relations. The general susceptibility of the human mind to religious emotions, is declared by all philosophers to evince an absolute interest in spiritual concerns. It is regarded as an indirect confession of accountability to an unseen Power, and of connexion with an unexplored sphere of being. Now this consciousness of spiritual affinities, dim as it seems in the mass of minds, exerts an extraordinary influence. Penetrating the nature of man, through his infinitely diversified circumstances, it determines the moral attitude of the race. It makes an indelible impression on the public opinion, the usages, the manners, of every people. A consciousness so profound and potent, necessarily seeks some reliable and uniform medium of utterance. It spontaneously erects an institution, embodying its impalpable spirit, and visibly connecting itself with the overshadowing divinity. The priesthood, primarily, was the creation of man's spiritual consciousness, his visible effort toward communion with the Infinite; and we maintain that the order of the Christian ministry, though apparently formed and perpet-

uated by outward exigencies and ceremonies, is still the imperious demand, and vital agency, of the religious principle.

Deprived of this common medium, made familiar by custom and sanctioned by experience, is it not evident that the utterances of the consciousness would scatter into an ineffective murmur, and the religious sentiments evaporate in indefinable aspirations? And, inasmuch as the ministry may be possessed of absolute truth, actuated by pure and noble motives, and gifted with power to enlighten and move man, who does not see the seriousness of the deprivation involved in the withdrawal of such an agency from society? Whatever may have been its inefficiency, it has commended itself to the nature of man, as an indispensable spiritual aid; and, notwithstanding its alleged unfaithfulness, it is sanctified in the affections of millions, in every stage of intelligence, and in various kinds of experience.

These reflections should issue in the conviction, that the ministry is not an intrusive institution, erected by accidents, but a product of man's spiritual necessities, an essential force in the organism of society, and hence an agency holding fundamental connexion with human welfare, and with the plan of Providence.

All this will be rendered more obvious by specifying some of the more important relations of the ministry,— a labor to which the remainder of the article will be devoted.

1. The intellectual relations of the ministry. Though the earliest administration of Christian truth was committed to illiterate men, that the excellency of the power might be seen to be of God alone, the ministry has generally been distinguished for its learning. It has been educated by studious and patient discipline. Its attainments in scholarship, though acquired with a view to the greatest efficiency in the exercise of the spiritual function, have frequently ranged through the entire field of letters, and reflected a vivid ray from every department of knowledge. Indeed experience has shown, what the leading minds in the profession have ever claimed, the necessity of an extensive literary culture in the ministry, in order to strengthen its arguments, to diversify its

address, to enrich its consolations, and especially to facilitate its entrance into all spheres of life. It might readily be proved, we think, that no profession makes a more exhaustive demand on the intellectual resources, that none requires greater breadth of information, readier command of facts and imagery, deeper logical sagacity, or a happier philosophical discernment of relations, than does the Christian ministry, wherever it is exercised with sincerity and earnestness of purpose, and exerted over cultivated communities. The concerns to which it is devoted are the greatest of all. The events which it commemorates, the realities which it recognizes, the results at which it aims, and the expectations that it awakens,—all are deposited upon a scale so stupendous, as to summon, for any adequate conception of them, the utmost energies of the intellect, and to demand, for any satisfactory elucidation of them, an extensive acquaintance with the treasury of knowledge, and entire familiarity with the facilities of language. Thus the obvious requirements of the ministry are such as to involve a very considerable degree of mental discipline, and to call for the accumulation of a large amount of knowledge.

Nor must we omit to notice, in this place, the inestimable service which the clergy rendered to the cause of letters, during the epoch of barbarism and ignorance, that divides ancient from modern civilization. The clergy, at this period, comprised or sheltered all the learning that survived the wreck of Rome. Elsewhere, the desolation was complete. Fierce vandalism, like a tide of consuming lava, overflowed society, and blasted the fruits of its industry and of its culture. Here and there amid the destructive deluge, arose the monasteries, which, like arks of refuge, had been reared by the forethought of God, through the power of the church, in its day of triumph. Thither the clergy had retired, bearing with them, besides the elements of the Christian faith, all the most precious productions of classical sudy,[1] and the noblest

[1] "All the liberal arts and sciences would have become wholly extinct, had they not found some sort of refuge among the bishops and monks. To most of those churches, that are called cathedrals, schools were annexed, in which either the bishop himself, or some one appointed by him, instructed the youth in the seven liberal arts, as a prepara-

principles of Roman legislation. Among the clergy, at this time, " were men of profound and varied learning; men who had thought deeply, who were versed in ethics and politics; who had formed definite opinions and vigorous notions upon all subjects; who felt a praiseworthy zeal to propagate information, and to advance the cause of learning." They preserved the remembrance of the departed intelligence, and nourished the elements with which a new system was to be created. In their secluded retreats, lay the essence of the past, and the hope of the future. From the fifth to the tenth century, their cells were the solitary beacons, whence the light of knowledge gleamed on the surrounding waste; and the sole bulwarks, too, against which the ferocious barbarism precipated its billows in vain! During five centuries the clergy maintained this contest; and, though they suffered much, morally and mentally, from the incessant assault, they extended their authority over their antagonists, obtained a commanding position in the new social system that was forming, and placed the arts they had guarded, at the disposal of posterity.

The intellectual superiority of the Christian priesthood is apparent as late as the sixteenth century. Down to this period, the progress of Europe was, as Guizot has shown, " essentially theological." The problems of religion possessed the human mind, and the discussions and reflections to which they gave rise were the principal means of its expansion. They were closely allied to all the themes of study; to philosophy, politics, history, science; they gave shape and color to all the ideas of men. " The

tion for the study of the sacred books. The monks and nuns were nearly all required, by the founders of their houses, to devote some portion of every day, to the reading of the works of the ancient fathers of the church, who were supposed to have exhausted the fountains of sacred knowledge. It was therefore necessary that libraries should be formed in the monasteries, and that books should be multiplied by being transcribed. This labor of transcribing books was generally assigned to the more feeble-bodied monks, who were unable to encounter severe labor. To these establishments, we owe the preservation of all the ancient authors that have come down to us, both sacred and profane. Moreover, in most of the monasteries, schools were opened, in which the abbot or some one of the monks, instructed the children and youth that were devoted to a monastic life." Mosheim, *Ecclesiastical* History, Vol. i. p. 457.

spirit of theology," says Guizot, "has been as it were the blood which has circulated in the veins of the European world, down to the time of Bacon and Descartes. Bacon in England, and Descartes in France, were the first who carried the human mind out of the pale of theology."

At the present day, what are the subjects that chiefly interest the mind of man? Precisely those which have been developed by Christianity, through the medium of her ministry; subjects that are essentially religious, and which have become thus prominent and influential only by having been vividly, persuasively, and intelligibly presented. Here is evidence of an intellectual power in the ministry, continuing with unabated vigor, and revealing results altogether consistent with its purpose.

2. The Social Relations of the Ministry. We have already touched this branch of our subject, in some of the preceding statements. We have alluded to the salutary action of the clergy upon the barbarians, and their distinguished agency in the re-construction of society. It is our intention to designate, in this place, some of the *reforms* which they introduced into the new structure of things, and to glance at the present position of the ministry, as regards its influence on the social welfare of the race.

Among other enormous evils, which the clergy of the mediæval church devoted themselves to correct or abolish, was slavery. The eminent historian of modern civilization, after declining to concede to Christianity the sole merit of the abolition of slavery in the modern world, bears this gratifying testimony to its humane tendency: "It cannot, however, be denied that the church employed its influence to restrain it; the clergy in general, and especially several popes, enforced the manumission of their slaves, as a duty incumbent upon laymen, and loudly inveighed against the scandal of keeping Christians in bondage. Again, the greater part of the forms by which slaves were set free, at various epochs, are founded upon religious motives. It is under the impression of some religious feeling, the hopes of the future, the equality of all Christian men, and so on, that the freedom of the slave is granted. These, it must be confessed are

rather convincing proofs of the influence of the church, and of her desire for the abolition of this greatest of evils." [2]

In the improvement of civil and criminal legislation, the clergy were equally active and efficient. For the absurd and superstitious methods of discovering truth, adopted by the barbarians, they labored to substitute those founded on reason and conscience. Guizot designates the laws of the Visigoths, "mostly promulgated by the Councils of Toledo," as showing the "immense superiority of the notions of the church in matters of jurisprudence, justice, and legislation." Commenting on these laws, he says, "In criminal matters, the punishment is proportioned to the offence, according to tolerably correct notions of philosophy, morals, and justice. . . . The crime is traced to its true and moral principle, the intention of the perpetrator. Various shades of guilt, involving homicide, chance-medley homicide, justifiable homicide, unpremediated homicide, and wilful murder, are distinguished and defined nearly as accurately as in our modern codes; the punishments likewise varying, so as to make a fair approximation to justice. The legislator, indeed, carried the principle of justice still further. He endeavored, if not to abolish, at least to lessen, that difference of legal value, which the other barbarian laws put upon the life of man. The only distinction here made was between the freeman and the slave. With regard to the freeman, the punishment did not vary either according to the perpetrator, nor according to the rank of the slain, but only according to the moral guilt of the murderer. With regard to slaves, not daring entirely to deprive masters of the right of life and death, he at least endeavored to restrain it, and destroy its brutal character, by subjecting it to an open and regular procedure." [3]

The influence of the clergy was exerted to mitigate the violence, and to soften the manners, of those rude times. They raised the shield of religion over the weak, and warded, as best they could, the insolence and tyranny of the strong. They were the sole defence of the people

[2] General History of Civilization in Europe, vol. i. pp. 146, 147.
[3] Ib., pp. 148, 149.

against the ferocity of warriors, and the cruelty of kings. They alone seemed conscious of the sanctities of humanity, as they alone were invested with power to fortify them, in any respect, against aggression.

Nor will it discredit these statements to show how largely the clergy participated in the vices of their age. We speak of their character and influence relatively. As a class, they were vastly superior, intellectually and morally, to all other ranks in society. They must be judged, not by an absolute standard, but in view of the humble possibilities which their peculiar circumstances furnished. Christianity itself was overlaid with a mass of superstition, and morality and refinement had gone before the storm. In view of this condition, we maintain that the example and influence of the Christian priesthood were eminently favorable to the fortunes of the world. [4]

Our restricted space forbids us to dwell on the social relations of the clergy, from the period of the revival of civilization. In passing to our own time, we simply offer our conviction, that, though the office of the ministry has been frequently and extensively perverted, and forced into temporary conflict with the interests of mankind, by ambitious or misguided rulers, its general influence has been conducive to the advancement of the race in morality, justice, and philanthropy.

What is the present position of the ministry, with reference to man's social well-being? With what interests is it identified? What part is it acting in the great

[4] Says M. Guizot, "Notwithstanding all the evil, all the abuses, which may have crept into the church, notwithstanding all the acts of tyranny of which she has been guilty, we must still acknowledge her influence upon the progress and culture of the human intellect to have been beneficial; that she has assisted in its developement rather than its compression, in its extension, rather than its confinement." And again, "The influence of the church, moreover, has given to the developement of the human mind, in our modern world, an extent and variety which it never possessed elsewhere. . . . In our world, the spirit of religion mixes itself with all, but excludes nothing. Human feelings, human interests, occupy a considerable space in every branch of our literature; yet the religious character of man, that portion of his being which connects him with another world, appears at every turn, in them all. Could modern intelligence assume a visible shape, we should recognize at once, in its mixed character, the finger of man, and the finger of God." General History, pp. 152, 153.

drama, which has arrested the attention of the world? In the strife of manhood against his oppressive environments, will it stand by the human and the immortal, against the brutal and the transient? In order to answer these questions wisely, several considerations require to be estimated.

The ministry is an order of men diversified by unequal gifts, and holding different positions in the scale of Christian progress. Agreeing in certain fundamental doctrines, the details of their faith admit of vast contrarieties of opinion. Some have apparently entered the innermost recesses of truth, and lifted the veil that covers the spiritual immensities; while others are merely door-keepers in the house of the Lord, and are confined to the porch of the temple. This diversity is essential to the action of the ministry upon the various planes of thought and experience. It is adapted to the different degrees of human culture, to the infinite diversities of perception and feeling, that distinguish mankind. Now it seems necessary for the mind to rise to a certain elevation of Christian progress, before it can behold the universal relations, and absolute requirements, of humanity, or perceive what practical results Christianity is preparing in the bosom of the social system. The leading minds in the ministry have reached this elevation, and have assumed, generally, a decided position in defence of the rights of man. In the social reforms of our day, clergymen occupy the front rank. They are among the most efficient champions of the enslaved, the most compassionate helpers of the weak and fallen. Many have sacrificed their popularity and worldly comfort to their generous philanthropy and noble zeal. Their names are written in an imperishable book, and need not be transcribed to verify these statements.

Besides those who are enlisted visibly in reforms, there is a larger body of the clergy who labor for the great result by less imposing, but not, as they believe, by less effective methods. They deem it enough to familiarize the mind of man with principles, leaving him to apply them to his social exigencies as he will. There are others, who are little aware of the questions now debated in the world, and quite unconscious of the tendencies of our

time, but who, nevertheless, are doing an acceptable work, in conducting the culture of appropriate spheres of intelligence.

That the Christian ministry contains many inefficient and unfaithful men, is not to be doubted. All institutions formed by human instrumentalities, are liable to abuses. The ministry is not perfect, for it is composed of fallible and tempted men. But where will you find an agency that has done so much to promote the welfare of the race? We have alluded to its influence in forming the civilization of Europe. Its action is equally manifest in the construction of American civilization. It sailed in the fugitive fleets that colonized the new world. The symbol of its office attended the whole course of discovery and emigration on this continent. And what power is that which traverses the ocean, coveting no crimson trophies, and impelled by no dreams of wealth? The Missionary ship! And who are they, who resign the delights of genial society, the blessings of country, and the comforts of home, to dwell in the twilight of idolatry, and to spend their lives in the instruction of savages? Ministers of him who said, "Go ye into all the world, and preach the gospel to every creature!"

III. The spiritual relations of the ministry. These are most solemn and imposing. Considered as the witness of divine authority, dispensing truth, rebuking evil, vindicating holiness, and designating the true method of achieving spiritual progress, both the influence and responsibility of the ministry are incalculable. No other office sustains such intimate relations to man. This touches the highest class of human interests. It enters deep within the province of the subtlest affections, instincts, sympathies, and aspirations. Its empire is the most glorious department of our nature. It ranges over the realm of moral experience. It interprets our trials, and translates the mysterious presentiments of the soul. It blends its services with the joys and sorrows of domestic life, sanctioning the marriage vow, consecrating infancy to the purity which it symbolizes, hallowing death by an august hope.

We confess the abuses of this solemn function. We admit that it has been, and still is, exercised, in part, by ignorance and ambition—everywhere, in imperfection.

We are not insensible of the mischiefs of spiritual tyranny. But what office has not been abused. What gift or mercy of Providence has not been perverted? These things are among the sad liabilities of our imperfect condition. Let us indulge no unreasonable and partial strictures. Let the ministry be judged like other indispensible institutions, — its aggregate blessings weighed against its incidental deprivations.

The limits of this article will admit of no protracted discussion of the spiritual relations of the ministry. We will, therefore, confine ourselves to a single consideration. We will contemplate the ministry as a perpetual suggestion of man's nobler interests and immortal destiny. In the continuous excitements of this earthly life, amid the grossness of passion, the allurements of gain, the strife of selfishness, spiritual sensations get shuffled aside, and spiritual claims are in danger of being forgotten. Worldliness absorbs the feelings and monopolizes the thought. An impervious materialism grows between us and the sun, chilling our hearts with its deadly shade. Now the ministry, wherever its influence is felt, presents a counteraction to this tendency. It is an organized protest against earthliness, a living witness of the supremacy of spiritual concerns. Its constant voice keeps the thought of God, and the conviction of duty, clear in men's minds, restrains the tempted, arrests the guilty, encourages the penitent, comforts the wretched, strengthens the weak. Its themes shed light upon the consciousness, and give the soul freedom and power; stimulating its latent divinity, and pledging the fulfilment of its hopes. In its happiest exposition of the gospel purpose, it announces truths that thrill and melt the heart, and unfolds realities that kindle the soul with feelings which we cannot but accept as presentiments of heaven.

Thus, wherever the ministry is represented, men are reminded of their permanent interests and absolute responsibilities. Pausing amid their material pursuits, they hear the heralds of the better dispensation. Engrossed by business or pleasure, they see the ambassadors of Christ, and are reminded to whom their service is due. Messengers from the all-comprehending eternity are visible here on this island of time, and humanity is admonished that the claims of God are paramount.

In closing this paper, we would express the belief that the ministry, as it becomes enriched by nobler perceptions of the purpose and spirit of Christianity, will assume a more honorable and interesting position than it has hitherto held. Its harsher features will disappear; it will maintain no attitude of austere compulsion or arbitrary domination. With milder doctrines will come a gentler spirit. A more extended vision will induce a more comprehensive charity. Truth, perfected in the heart, will be found a well-spring of bountiful sympathy. The ministerial office will be exercised in patient love, and cheerful faith. It will be associated, in all minds, as it now is in many, with the purest memories of friendship, with the tenderest solemnities of religion, with the most glorious lessons of experience, with all the bright way-marks of spiritual culture. E. W. R.

Art. X.

The Central Principle of Universalism.

Universalism claims to be of divine origin, and affirms that the distinguishing peculiarity of the mission of the Son of God, is the complete and final triumph of truth over error, of holiness over sin, and of the resurrection over death. The first and most obvious method of testing the foundation of its demands upon our faith, is, to ascertain clearly the nature and operation of the government of God, as unfolded in the Redeemer, for the deliverance of the race, and to follow man through the vicissitudes of life, and of rewards and punishments, into the resurrection-state, and onward to the period in which God will be all in all, and then to try the strength of the various testimonies upon which it relies for support and demonstration.

A survey of this glorious field is intensely interesting, for it brings to view the love of God as the source of the plan of redemption; the promises of Jehovah, made to the patriarchs, in regard to blessing all the families of the earth, through Christ the seed of Abraham; the communications of the prophets in reference to the completion of the Saviour's reign; the teachings of Christ in relation to the nature and object of his mission; and the positive evidence furnished by the apostles. This testimony is ample in its details, and conclusive in its support of the truth, that the benignant work of the Saviour will be consummated by equality with the angels upon "the children of the resurrection." What a glorious faith this proof confirms. How it elevates the soul's conceptions of the character of God, of the ultimate destiny of the race, and of the true sources of consolation. How brilliant the light with which it dispels darkness from the grave. How emphatically it disperses the fearful horrors with which human traditions have invested the immortal life, and how invigorating the hope which it developes in the darkest aspects of human existence. And while it perfectly harmonizes with the longings of all pure souls after universal peace, and affirms that the discords of evil shall be resolved into strains of endless holiness and happiness, it can never be devoid of interest, from whatever stand-point it may be viewed, especially from that point from which its proofs, its modes of action, and its results are seen grouped around the Son of God, as "the Saviour of the World" from sin and death.

But notwithstanding the attractions which this aspect of Universalism presents, it is my intention to pass beyond them, and follow the subject into a different developement, where facts may be obtained to show that the reconciliation of the race is not only the truth of God, but is also the moral life of the world. This developement will be attained by searching for the great central principle upon which the testimonies, and the various points, of the doctrine of Universalism rest, by examining the cornerstone of its divine plan, and by tracing the threads of its relation to human action as it is presented and enforced by Christianity.

In order to show more clearly what is intended by a

great central principle, the subject will be approached by an illustration that bears upon the theme in hand, in more than one important particular. The government of the United States has its outward laws, its regulations for each State as a member of the Union, and for its intercourse with foreign nations, and it has its various officers for effecting the objects of the complex arrangements into which American institutions have expanded. These outward forms are based upon the implied intention of securing to an aggregate of individuals, certain proposed blessings which result from an internal principle of which our institutions are the professed clothing. This principle is clearly presented in the following passage of the Bill of Rights. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; and that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." The government, of which the principle of individual freedom and welfare is the foundation, is, to use the word in its primary, and not in its party sense, a *Democracy*, a word whose derivation is from two Greek terms, which signify, *government by the people.* How distinctly this pregnant position is recognized in the opening passage of the American Constitution. "We, the *people* of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Thus, back of all outward forms, there is a grand internal principle, whose beneficent objects can not be accomplished, unless the outward forms spring from, and correspond with, the internal principle itself. For whatever there may be in the institutions, or in the nature of the government, or in the action of the people under that government, which is contrary to the principle itself, must be wrong, whether it be a division of society by the aristocracy of wealth, or the oppression of individuals by an unjust law, or by the corrupt administration of good laws, or by degrading a

large number of our fellow creatures into slaves and chattels, for the gratification of selfishness.. These, and all similar evils, are practical denials of that fundamental principle, without whose reduction into vital applications to every individual, there is no such thing as real liberty for a whole people.

Now, in something of the same fashion, the sublime plan of the reconciliation of the world through the Son of God, has a central principle, a great leading law, of which its outward proofs and various precepts are only visible developements, are only unfoldings of an internal life. That principle may be seen in the fact, that in the order and constitution of the Divine Government, *good must triumph over evil*, and therefore evil is, in its nature, limited, while good, like God himself, is permanent and eternal. It is a vital principle, with far-reaching results, and pregnant with glorious aims and tendencies. For this noble truth involves the law by which the moral government of God has been framed, on which the object and efforts of the Saviour's mission rest, through which human duty is possible, and people can be educated to the exercise of spiritual, social, and political liberty for themselves and for others. It will be only by a successful vindication of its reality, that the world shall ever rejoice in a period when nations shall learn war no more, and the great precept, "overcome evil with good," shall be universally prevalent. And upon its complete triumph depends the consummation of the Saviour's rule and reign, and of that grand era, in which the redeemed world, in the divine liberty of the immortal world, shall offer the jubilee of praise to God and the Lamb.

This internal principle of the "Restitution of all things," is as surely becoming everywhere practically acknowledged, as its reverse is at the foundation of the oppressions which have scourged the peoples of the earth with suffering and wrong. For the opposite of this principle, is the law of despots, tyrants, selfish men. They virtually act upon the rule that evil is enduring, and that people have no right to struggle against it, in order that good may occupy its place. Entire nations may groan under despotisms that cripple their minds, destroy their hopes, *steal the fruits* of their labor, and prevent them from the

exercise of religious and political freedom. But why are not these despotisms just, since it is for the interests of priests and kings that they should continue? And why is it not correct to perpetuate such evils, since God, from whom they claim a divine right to rule on earth, has ordained the endurance of evil in the immortal world?

But when people resolutely struggle against the oppressions under which they have sweat their heart's blood, and when they strive for a condition in which the rights of each and of all will be secured, they not only virtually affirm that evil neither ought, nor was intended, to be permanent, but they sustain the fact that good can and should occupy its place. In this manner, the principle is steadily acknowledged. Every prayer which the righteous man utters for the cessation of sin and suffering, for human progress in moral and spiritual excellence, and for the salvation by the Redeemer, is, though it may not be so seen by the suppliant, an acknowledgement of the central truth on which the plan of redemption rests. Every benevolent effort to remove social suffering of whatever character, grows out of the implied or admitted idea, that evil may be rooted out, that it has no necessary elements of perpetuation, and that right may triumph over wrong, by redeeming man from oppression, want, and wretchedness. Every change of cruel and vindictive laws in the direction of justice and wisdom; every alteration of the harsh features of partialistic dogmas, and the adoption of nobler views of divine truth, seen in the substitution of a universal for a limited atonement, of infant-salvation for infant-destruction, of the redemption, instead of the ruin, of the majority of the race; all these are brilliant recognitions of the grand Christian principle, which unfolds itself in the fact, that truth and righteousness must prevail over error and sin. Indeed, as the current of life rolls onward, this great central principle is more clearly seen and admitted, its spirit and tendencies more relied on, and its suggestions of faith more trusted, while the agitation of the world by reform questions, is only an evidence of its practical power to save and to bless.

A more manifest proof of these views may be discovered, by tracing the thread of that inner law which runs through the precepts which present the spirit and

tendency of Christian doctrine for application to man's outward life. Look at these precepts as a body, each one harmonizing with all the others, and inquire what is their common object—for they have a common object, though they take different directions in their relations to varying forms of duty. The answer to the inquiry, shows that their common object is so to influence men, as that they shall strive to overcome individual and social evils, and be swayed by the dictates of right. The precepts which relate to the worship of God, to purity of speech, to kindness of word and deed, to virtuous action, are the opposites of neglect of worship, of profanity, of retaliation and revenge, of licentiousness, and are founded on the fact, that these evils may and ought to be banished from the soul and the life, by the power of truth and holiness. They invite men to actualize the central principle of the divine government; which is steadily advancing for the destruction of all evil, and for the universal prevalence of righteousness.

The thought here expressed, will become more prominent, by tracing it in one or more of those general precepts which involve and embrace all those that relate to specific forms of duty. Take, for instance, the great law, "Thou shalt love thy neighbor as thyself." Now, we have neither an idea nor a creed which teaches us, that the application of this law is bounded by a limited neighborhood, by the walls of a sect, or by narrow prejudices. The person who has obtained a wide view of the genius of Christianity, and especially has studied the broad and comprehensive truth taught in the parable of the good Samaritan, can not fail to perceive, that it overleaps all partialisms, and refers to the spirit we should cherish towards our fellow-creatures of whatsoever nation or clime. And so entirely does this precept comprehend all duty, that the apostle affirmed of it, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Associate with this precept, the command which the Saviour gave in the following form: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." This precept, like the first, involves the entire duty of each man towards all others. Its application is as wide as humanity. Combined, these

divine laws open up a noble highway, in which they invite us to walk and make constant progress in attaining the Christian character. But though thus distinctly affirmative in their teachings, of what moral evils are they not the antagonists and do not aim to overcome and destroy? There are none. It matters not whether the evils pertain to an individual, or bear upon society through established institutions, whether made powerful by vicious habits, or by bad laws, whether clung to by depraved passions or selfishness,—these laws sweep the whole. Despotism, slavery, intemperance, licentiousness, dishonesty, bigotry, revenge, retaliation, anger, and all other moral evils, are directly opposed by these precepts, and of necessity would cease to exist, if men should submit themselves to the divine commands. The practical adoption of these laws by any individual, must result in his deliverance from such evils. For while we acknowledge that man possesses certain inalienable rights, and that among these, "are life, liberty, and the pursuit of happiness," it is evident that these precepts teach him the true method of exerting his rights, so that he may attain culture of soul, and through it, mastery of himself, without which, life has no true aim, liberty is but a word, and happiness unattainable.

Now what is the foundation of these precepts, but that of *overcoming evil with good?* Do they not virtually affirm, that moral evil has no permanency in itself, that it can and ought to be forsaken, and that justice, righteousness, and benevolence should prevail? Assuredly. And this foundation, this inner principle, is only a transcript of the grand truth upon which the plan of the salvation of the world rests, viz., the destruction of all evil, and the establishment of permanent and endless good.

The same fact appears, when we attain correct views of the nature and object of *punishment.* Punishment is a necessary instrument, both in the divine government, and in social life. What should be the effect intended to be produced by this instrument? Will any person affirm, in this age, that it is only a terrible expression of cruelty and revenge? Should not its intention be, the reformation of the sinner, the prevention of wrong, and the security of order and virtue? The Christian parent,

one most imbued with the spirit of God, punishes his erring child, in some form or other. But he does so, only to reclaim him from evil, and restore him to virtue. He chastises, not merely to punish, not to gratify revenge, but to carry out the wise yearnings of his love for his son's best interests. And thus punishment is the antagonist of moral evil. Does God punish by this, or some other rule? That he punishes the disobedient, there can be no doubt. The Bible declares it, and history and experience attest it. This is as sure, as that God has affirmed it. But why is this? Is God vindictive and cruel? Surely not. He has no other object than the prevention of evil, and the reformation of the offender. The apostle clearly expresses this view, in the following passage. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."[1] The administration of punishment then, rests upon the benevolent intention of overcoming evil with good; for punishment is as truly a good to the sinner, as medicine is to the sick. The latter is given to expel disease from the body; the former is inflicted to expel moral disease from the soul. And, with the justice, wisdom, and goodness of God, to give it a right direction, it can not fail of working out its mission against evil.

If we advance still farther with the subject, we shall find that the triumph of *good over evil*, is the main fact requisite for all true consolation, and that without it, nothing can satisfy the soul in seasons of severe trial. That consolation is needed at times, the repeated monitions of life's changes give us mournful warning. The affections are often rudely broken by the removal of cherished ones; while, when existence is fading away, the departing soul needs faith and confidence to give it strength, and to enable it to meet its change with hope and courage. These are facts which can not be disguised. The unfoldings of every hour bring them to light. Now, what main idea is necessary in any communication that is able to meet these conditions of

[1] Hebrew xii. 11.

humanity? Evidently, the idea that moral and physical evil must yield, and disappear in the presence of endless good. This position is sustained, even in cases of the afflicted and the dying, whose faith is limited and partial. Their fears and sorrows are pacified only by the assurance, that the evil which has fallen upon them as a circle of loved and loving ones, will disappear, and that they shall again be united in a home upon which no shadows of sadness shall ever fall. But where the faith is deeper and broader, has more of the universal spirit of Christianity, more of that divine love which regards the entire race with benignant care, more of yearning affection for the entire human family, the more fully is our position sustained. In this instance, the confidence and consolation grow out of the conviction, that evil is transient, and that good is destined to triumph over all obstacles to its ultimate and universal sway. Destroy the sun of truth from which this light shines; remove, from the cloud, the bow of hope that cheers the soul; let the dread thought seize the mind, that evil is more than an excrescence on the life of humanity, and is so infixed in myriads of beings as neither to be lessened nor removed; let the horrid thought be brought home, that in the future existence, evil will not only be perpetuated, but will as far exceed earthly evil in enormity and duration, as the infinite exceeds the finite, and then, so far from consolation being attainable in seasons of trial, earth would be shrouded in gloom, and half its people would be crushed unto insanity. This result has only been averted by the word of God, which gives the assurance, that every night, however dark and stormy, must have its morning of light and joy. Thence comes faith, which penetrates into the far future, only to be lost in the fruition of that period when evil shall be known no more, and holiness shall reign forever.

Thus we everywhere see the developement of the grand, internal principle of the Restitution, that good must triumph over evil, and that therefore evil is limited in duration, and good, like God, is permament and endless. From its sublime position in the government of the Father, it appears in all precepts of moral action, all righteous reforms, all genuine consolation, and there shows its glorious aims and tendencies, by teaching man that it should

be his supreme object to lessen evil in himself and others, by the influence of divine truth. And it is making rapid progress under the rule of the Saviour. Not only will it be discovered in benignant triumphs yet to be manifested on earth, but it will go forward to complete demonstration in that era, when, for the human race, evil shall exist no longer; when sin, error, sickness, pain, parting, and death, shall be swallowed up in the glories of the immortal world; when Jesus, the resurrection and the life, shall see his own character reflected in all souls; and when God shall be truly loved by a ransomed universe. G. W. M.

Art. XI.

The Doctrine of Christ, as exhibited in his Character and Teachings.

We presume that Christians of all diversities of theological opinions, who believe in the pre-eminent authority of Jesus, will assent to the justice of the affirmation, that any religious doctrine or system not after the great Teacher, must have in it the element of dissolution. If there is no other name given under heaven whereby we must be saved; if man is not permitted to lay other foundation than that which is of Christ Jesus; then no theological or moral instructions, however sanctified by human education, prejudice, authority, or fame, unless their likeness be found in the countenance that reflected the invisible God to man, can be perpetual. They may, indeed, rise and prevail, through periods brief or protracted, and mightily move the minds of men, and promise, perhaps, a wide if not universal dominion. But sooner or later, when the advancing mind can be held in check no longer, the stirring summons of honest inquiry for the truth will be heard, "What is of Christ?" Then will old assumptions be searched out, and the authority of time-honored sentiments be examined anew. Then will opinions be tried so

as by fire. That which is stubble will give evidence of its transientness; that which is permanent will abide.

We esteem it a great privilege to seek, in the character and teachings of Jesus, evidences of our holy faith. We would have the lover of the Saviour, to whatever sect he may belong, study carefully and earnestly that brightest representation of heaven the world ever beheld; following it from the manger at Bethlehem to the mount of the Ascension; observing every deed recorded, noting every expression of thought and feeling, every lesson of doctrine or morals, every temptation, trial, suffering, endurance, conflict and triumph; and, in face of all these, and in a sincerity which would be justified in God's sight, ask the question of his own conscience, "What thinkest thou of Christ?" We have no fears that such investigation would be otherwise than favorable to the doctrine of impartial and illimitable grace.

When we speak of the plain indications of Universalism in the character and teachings of Jesus, we mean his representations of God and man, including the divine disposal of mankind by that paternal power and guardian interest, which would secure the greatest good of the greatest number.

1. Among the first and most prominent of these indications, we percieve that of his strong and constant faith in God. The world, when Jesus came, was filled with idolatry, and even its highest religion had some of the lowest conceptions of the Deity. Capricious, puerile, terrific and abominable were the gods of the heathen; and the character of the Jewish divine Sovereignty was deeply shaded with the awfulness of the mount that burned with fire and "blackness, and darkness, and tempest." To all such, Jesus announced God as the Father, in whose love he had come to man, and of whose abundant grace he would instruct the world. The Deity, as he represented him, could be approached by all. He was obscured in no metaphysical subtlety, absorbed by no pantheism. He was near to man. Confidence in him was one of the first lessons needed; and most emphatically was it taught by this Messenger of the new covenant. It was an influence such as the world had never known, as it would now know after he should come in this fulness of heaven. This con-

fidence was urged by him, through simplest appeals to nature and providence. The fowls of the air, and flowers of the field,—the rains and sunshine, all give illustration of this cheering truth. He reproved men for their small measure of faith in God,—reproved them in words, but more directly and powerfully, in his own life. In all this life his sole dependence was upon God. "I seek not mine own will, but the will of the Father which hath sent me." Through all temptation, trial, affliction, and suffering of death, was he borne by this enduring and overcoming faith. And the same trust which he possessed would he impart to others. "Men ought always to pray," said he, "and not to faint. O ye of little faith! . . . If ye have faith . . . ye shall say to this mountain, Be thou removed, and be thou cast into the sea, and it shall be done." Never do we find an intimation from him that men may possibly have too much confidence in the Father, that they may trust too implicitly in the extensiveness of his grace, and thus be led into recklessness and sin! That defection of religious sentiment which induces its possessor to think of the divine goodness merely as a license for indifference, and to say, "If we sin, grace abounds," or "Let us do evil that good may come;"—which would rest not only on God's promises of care, but excuse itself from all spiritual action to attain positive goodness of character;—all this is another thing than faith. It is rank unbelief; the more of which men have, the poorer, morally, they must be. It is where faith is smallest, that such errors grow; it is where faith is smallest, also, that men suspect others of moral inability and tendency to sin from too great a confidence in the God of all. But this instruction of Jesus runs not thus. His doctrine of faith tends to holiness. Men sink into ignorance and sin, not from abundance, but from lack, of this faith. It comes to bless man in a world of active duty, trial, adversity, disappointment, bereavement, sickness, pain, death,—a world where each one is made to feel the force of our Lord's own testimony, "I can of mine own self do nothing." Inward strength, such as earth cannot give, is needed, that we may meet as we ought the ills appointed unto us. Too many have been driven to distrust God, from lack of knowledge concerning him. "They knew not God, and their foolish heart was

darkened." Even now, the exclamation of Jesus is full of truth: "O righteous Father, the world hath not known thee!" But it is in him that this knowledge is found; in his truth, in his life, in the revelation of the objects of his mission to man;—a knowledge which led the Christian apostle to say, "When I am weak, then am I strong. . . . All things are of God, who hath given to us the ministry of reconciliation. . . . Who shall separate us from the love of God? . . . For I am persuaded neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Clearer and stronger representations than these, of Christian faith, it is impossible to present in human language. Superstition and fear hide themselves from its presence. Blessings abound. Man is visited with "the day-spring from on high." God the Father, in the full meaning of this glorious appellation, is revealed; a doctrine now but dimly seen by the world of heathenism, by Christendom itself; taught, indeed, in theologies, but too generally denied when its practical teachings search us out, and make their appeals to the heart and life;—a doctrine beginning now to reveal itself to the world with a distinctness unknown since apostolic times; which shall yet convince men of the true end of their spiritual nature,—"to glorify God and enjoy him forever." Such is the instruction concerning faith in God, taught by his only-begotten Son. If any name implying less than Universalism can fully define it, we are unacquainted with that name.

2. Let us next consult our Lord in what he taught by word and life respecting human duty. While ignorance and error have led men to serve divinities that their wrath might be appeased, or some evil, temporal or spiritual, averted, Jesus teaches the true nature of human duty. It is no grievous burden. Finite and frail man is not called upon to do a work involving the whole of his eternal interests; to create for himself an unchanging condition of life, or an immortality beyond the grave. The duties required are according to his ability to perform. His obedience must benefit himself, not God. He seeks happiness—the soul's true rest and peace. The

Christian, is the only morality which has for its rule, the production of the greatest happiness for all, and for its result, highest and most enduring happiness of the individual. It is to be and to do good. "Body and spirit" are to be brought under this rule—unto this "reasonable service." The rule is not of local nor conventional, but of universal application. Wherever man is found, the morality of Jesus has the same application to him. This is one bright witness of its pre-eminence. "Therefore all things whatsoever ye would that men should do unto you, do ye even the same unto them. . . . Thou shalt love the Lord thy God with all thy heart." He who is love to all, demands reciprocal love. Hence, the affirmation of the apostle John, "We love him because he first loved us." "Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And wherefore these commands? They are not enjoined arbitrarily, as coming from one whose sovereignty merely is involved in the enforcement of them; but rather from one whose benevolence would have them obeyed, that his children might be redeemed from evil, and made partakers of his holiness. Hearken to that inimitable discoursing, known as the Sermon on the Mount. The Beatitudes,—in what rich coloring and blending of heavenly truth do they appear! The meek and lowly, the merciful, the pure in heart, the peace-maker, the seeker after righteousness,—upon these are pronounced the blessings of the Highest. "Ye are my friends, if ye do whatsoever I command you. This is my commandment, that ye love one another as I have loved you."

But there is one feature in the instructions of Jesus more striking than others, and bearing upon it the very impress of heaven. Holy is the practice required; holy is the doctrine on which this practice is founded. Thus reads the divine Teacher's direction: "Ye have heard that it hath been said by them of old time, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. For he *maketh* his sun to rise on the evil and on the good, and

sendeth his rain upon the just and upon the unjust." An eminent commentator of our own time, has well expressed our views,—and we may add,—the Christian opinion of this divine requirement: "We are bound to love our enemies. This is a law of Christianity, original and peculiar. No system but this has required it; and no act of Christian piety is more difficult. None shows more the power of the grace of God; none is more ornamental to to the character; none more like God; and none furnishes better evidence of piety. This is religion, beautiful as its native skies, pure like its source, kind like its author, fresh like the dews of the morning, clear and diffusive as the beams of the rising sun, and holy like the teachings and words of the Son of God."[1]

Never was this holy feature of Christianity more lucidly set forth than in the inimitable parable of the Good Samaritan. Two men, abounding in religious pretensions, are represented as refusing to stop on their way and relieve the wants of a suffering fellow mortal. With all their piety, they pass by on the other side. The Samaritan, accounted an enemy, approaches. He is religious enough not to forget his humanity; and promptly and cheerfully renders to the wretched sufferer, all the aid in his power. Who was the true neighbor and brother, but he who showed mercy on him? In the whole life of Jesus he exemplified the excellent workings of this rule which he had given. He delighted in good for goodness' sake; loved duty because it was duty; and because that out of duty no true joy, no highest life of the soul, could be realized. He was influenced in no degree by fear of punishment in his examples of righteousness. We hear him urging duty upon no man by means of threats of penal fires or of unending torments. The commandments which he taught and heeded, and which were luminously embodied in him, he declared to be "life everlasting." They were their own reward, manifold more than all mere earthly considerations; not meat nor drink, temporal place nor outward kingdom, nor worldly glory; but "righteousness, and peace, and joy in the Holy Spirit." Love, not a creed, was the test of his discipleship: "By this shall all men know that ye are my diciples: if ye have love one to another;"—love for one another and for all men; love

[1] Rev. Albert Barnes.

for the brotherhood; love for the race: "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—Whoso loveth, is born of God and knoweth God." Whoso serveth from love is most acceptable; not whoso serveth from apprehension of chastisement, or from hope of gain aside from the blessing of obedience itself. Such service being of least worth, is never unduly magnified. It is in moral resemblance of God that men are to manifest their truest obedience to him. It is in love that God reigns evermore. Never himself overcome of evil, but overcoming evil with good, he asks the same of man. He loves even his enemies; and this love shall make them his friends. Goodness shall at last prevail. Every doctrine, not in accordance with this, must pass away; all human practice, opposed to it, ultimately cease. So speaks, in heavenly attractiveness and power, "the truth as it is in Jesus."

3. The love of Jesus for the sinful, is another manifestation of the doctrines of illimitable grace. He was himself a commendation of divine love for the sinful; as the apostle hath it, "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The religious community in which Jesus commenced his ministry, were unprepared for any announcement like this. They objected to that interest in the sinful which was so peculiarly the disposition of our Lord. In the house of Matthew, many sinners sat down to eat in company with him and his disciples: "When the Pharisees saw it, they said to his disciples. Why eateth your Master with publicans and sinners? But when Jesus heard that, he said, They that be whole need not a physician, but they that are sick. Go ye and learn what this meaneth, I will have mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance." He spake the parable of the Pharisee and Publican to certain ones who trusted in themselves that they were righteous, and despised others. Of similar intent are the parables of the Lost Sheep, the Lost Piece of Silver; and the Prodigal Son. These declare that God has an inheritance in the sinful. That which was lost, *still belonged to* its owner; and while lost, caused him to

feel more interest than all others could, in its restoration. He is at the house of Simon the Pharisee. The penitent woman approaches, and pays him reverence in an accustomed form. The Pharisees object, for she is a sinner. "Simon," said the Wisdom of heaven, "I have somewhat to say to thee. And he said, Master, say on. There was a certain creditor that had two debtors; the one owed five hundred pence, the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, thou hast rightly judged. Her sins, which are many, are forgiven her; therefore she loveth much. But to whom little is forgiven, the same loveth little." The unfortunate woman condemned by the law of Moses, is brought before him. The accusers were anxious to hear his decision. What was the law? Moses commanded that such should be stoned. "He that is without sin among you," said Jesus, "let him first cast a stone at her." They had forgotten that they were in the gall of bitterness and bonds of iniquity. Condemned by their own consciences, they disappeared. Then was the admonition of love given to the offender, "Go, and sin no more." Such were the exhibitions of divine mercy and forgiveness in the character of our Lord. Wherever we hear his words, or note his works, there is no contradiction of this testimony. Living, he bore it continually, and dying he confirmed it in that prayer for his murderers, "Father, forgive them, for they know not what they do;"—resting in that love which is stronger than death, and "that taketh away the sin of the world."

Nor is all this incompatible with the testimony borne by Jesus to the just dealings of God with the wicked in the punishment of their transgressions. He came to set forth and vindicate that eternal Justice, which, while it was long-suffering and abundant in forgiveness, could by no means clear the guilty. In heavenly faithfulness he pronounced woes upon the leaders of Israel, and declared the awful penalties impending over that nation. Yet while these judgements were announced, we hear that strain of godlike compassion from his full soul, saying, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them

that are sent unto thee; how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." In the darkness of prophetic denunciation, the light of the divine promise is permitted to shine. We see here, not the exhibition of a blind charity, a weak compassion, that would shield the transgressor from the righteous retribution and discipline of heaven; but a love that through all scourging and suffering, however intense, would keep open the way of pardon and reconciliation.

The world received a lesson in this trait of the character of Jesus, which has been repeated in ways without number by philanthropists and ministers of mercy, in every age; and which is one of the chief lessons which our world must learn "by heart," ere it can be blest with salvation from its evil, and with freedom in God's truth,—the lesson of love for the sinful. Its revelations are clearer than ever, at the present day. Human hearts are learning to feel that man, although a transgressor, has not lost the image of his God; that covered with guilt though he may be, the voice of paternal mercy from above speaks to him, as to the murderer of old, "If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door;" or, in hopeful accents, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Human understandings are beginning to perceive that the more sinful men become, the greater need is there for stronger opposition to that which afflicts and debases them; the deeper interest should be taken in their welfare; the more untiring exertions be made to redeem them. Moved by these considerations, man has been led to seek his brother man in the farthest wanderings of that brother from truth and duty,—in his vilest estate, in dungeons, penitentiaries, asylums, in homes of saddest destitution, in the highways, by-paths, and dens of pollution, where he may have been cast, stripped, wounded, and left half dead, to perish. The whisper of hope, the tear of sympathy, the ministrations of love, have revived, aided, restored and blest him; and he *has gone forth* again to know and to feel that he is not a

brute, but a man. Thousands of hearts beat in rapturous joy that, in the strength of this truth, they have been reached, and uplifted, and made followers after righteousness,—more obedient servants of God and abler helpers, themselves, of others around them. Look, at this hour, into the principal city of our land, and there, amid the most debased and abandoned of its society, may you see this very power of Christ in its heavenly operation.

And onward, and into every heart, must this truth be conveyed, that the sinful, the objects indeed of God's just punishment, (as were the Jews over whom Jesus wept as he pronounced woes upon them,) but the objects of his mercy, are never to be despaired of, never given up, but to be sought out, followed, and reclaimed. And when this truth, now daily and hourly gathering to itself new greatness and strength, shall so far prevail as to have become the watchword, the impulse to holy action, the bond of perfectness in all Christian hearts, then every sentiment that would limit God's grace to his creatures here or hereafter, will be driven away, like the chaff of the summer threshing-floor. The verification of that old announcement will have been realized, "The tabernacle of God is with men. He will be to them a God, and they shall be to him a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know him from the least unto the greatest." So speaks, concerning the sinful of our race, "the truth as it is in Jesus."

4. Let us, furthermore, give attention to the teachings of Jesus in reference to the future life. Dark was the shadow of death when Jesus appeared to impart his new light of life to man. No authority of heaven, to speak so clearly of the future, had ever been given. Where heathenism was benighted, and Judaism could but imply a life beyond the grave, the veil is lifted up by the hand of him who said, "I am the resurrection and the life." Few indeed, comparatively, are his direct instructions concerning the resurrection state; but these are enough to give us the light we need. His language in reply to the Sadducees is clear and comprehensive. "They that shall be accounted worthy the resurrection from the dead (meaning the whole body of mankind) are like the angels of

God in heaven; neither can they die any more; but are children of God, being children of the resurrection." Language more expressive could not have been used for our instruction. He verified in himself the resurrection power. The sepulchre received him; and from thence he came forth, the eternal conqueror of death and the grave. Fired with this marvellous truth, his apostles went out on their mission, proclaiming that Jesus had risen; "and his name, through faith in his name," was preached in all nations. The testimony of the apostles is in perfect agreement with this instruction of the Master. The great doctrine of the resurrection is with them the same. It is not a resurrection and blessedness founded on human merit or distinction, but "a resurrection of the dead, both of the just and of the unjust." "The creation itself shall be delivered from this bondage of corruption into the glorious liberty of the children of God." Paul's description of the resurrection, as given in the fifteenth chapter of the first epistle to the Corinthians, can be explained on no other ground than that of Universalism.

This is the doctrine of Jesus concerning the resurrection—a doctrine from which, indeed, the church has departed, but which stands out in its primitive beauty and grandeur, inviting the faith and hope of man. And it must prevail. The human soul seeks, and shall find it. In the glowing language of another, "Our whole nature wants it. Goodness wants it; penitence wants it; grief wants it; prosperity wants it. We want it in our solitude; we want it in society; we want it in our weakness and in our energy. Life wants it; death wants it; bereavement wants it. They all exclaim, Come, Lord Jesus!"* And in this revelation of heaven does he amply answer them. Forever stands the truth uttered in that sublime outburst of Christian assurance, "O death, where is thy sting? O grave, where is thy victory! Thanks be unto God that giveth us the victory, through our Lord Jesus Christ."

These indications of divine truth given us in Jesus, can be reconciled in no other way than in accordance with that purpose which embraces the highest good of our race. We can make nothing less than this, in our exam-

* Rev. J. W. Fox.

ination of the great intent of his mission, as we learn it from the teachings of our Lord himself. True to the divine revelations already presented, he was to carry out their meanings in full. That which was exclusive was to be annulled; that which was universal, proclaimed and promoted. "I am not come," said he, "to destroy the law or the prophets, but to fulfil." No Jewish, no contracted, view of human moral progress or improvement could answer his ideal. The fulfilment, of which he here speaks, was the practical operation of divine truth upon every heart, so that in and through the whole of our nature, there should be harmony, through an enlightened obedience, with the highest requirement of the divine law. Plans for human improvement had been laid by many teachers before him; but they failed to reach the deepest wants of man. They only checked, but could not cure, his moral disorders. It remained for the great Physician to effect this good. He who is "the image of the invisible God" brings the healing power of the Divinity with him; and there can be no incurables under his gracious dispensation. Hope for all, life for all, are in him. Under whatever appellation it may be given, this is the view of the Author and Finisher of our faith, in which all will agree that, in the holy purpose of the Father, he is made unto man universally "wisdom, and righteousnes, and sanctification, and redemption."

J. G. A.

Art. XII.

Rev. Hosea Ballou; his Parentage and Early Life.

Biography of Rev. Hosea Ballou. By his Youngest Son, Maturin M. Ballou, &c. &c. Boston: Published by Abel Tompkins, 1852. 12 mo. pp. 404.

Life of Rev. Hosea Ballou; with Accounts of his Writings, and Biographical Sketches of his Seniors and Contemporaries in the Universalist Ministry. By Thomas Whittemore, &c. &c. Vol. i. Boston: James M. Usher, 1854. 12 mo. pp. 420.

These two works furnish a very full biography of the Patriarch whose name they bear. Though issued so near each other, in point of time, it is perhaps fortunate on the whole that both of them have been published. Each is distinguished by some advantage peculiar to itself; each enters more particularly than the other into certain points. While both of them necessarily go over much of the same ground, the first-named work is distinguished by several notes of autobiography, which Mr. Ballou prepared for the purpose, not long before his death. It is also distinguished, we think, by a vivid presentation of his manners and domestic life, as well as by testimonies of admiration, and by reminiscences, from many of his brethren in the ministry. The second work appears to us to have the excellence of a full collection of facts, chronologically arranged, accurately stated (speaking in general terms,) and placed under their proper dates. It also gives popular and defensory exhibitions of Mr. Ballou's doctrines, by means of large quotations from his writings in the order in which they were published, with comments and various remarks. In addition to this, it interweaves biographical notices of other early Universalist ministers, and furnishes numerous materials towards the history of Universalism in this country. The author's extensive acquaintance with the circumstances attending the rise and progress of our denomination, here, was evinced, nearly a quarter of a century ago, by his Modern History of Universalism; and his position as editor of one of our religious papers has kept him, ever since that time, in the way of increasing and completing that knowledge. It should be

observed, that his present volume reaches only to the close of Mr. Ballou's settlement in Salem, 1817, and that it will be followed by other volumes to finish the biography.

These two works leave but little for us to glean as our contribution to the common stock. Yet we wish to say something of one from whom we received a great deal of personal kindness, especially in early life, when kindness is of double worth, and whom we have ever regarded with an almost filial affection, as well as with much respect. If we do little more than to repeat, in our way, what has already been published, adding only a few small items, we presume that even such repetition will not be unwelcome to our readers. The place that Mr. Ballou, though dead, still occupies among us, will make it grateful to them to go over again with what they already know of him, and will give interest to any thing that may be new. He did more than any other man in the work of spreading Universalism in this country; he took the leading part in the transition through which Universalism has passed from its first and very crude state, among us, as a separate system; and, though it does not seem to be commonly perceived, he has indirectly contributed much towards the transition through which it is still passing, in its further rectification. It is pleasant to consider that the agency which the wise and good exert, does not cease with their death, nor stop even at the limits which they themselves designed. It goes out from their hands, modified indeed, into the hands of their successors, and eventually becomes a part of the impersonal moral force that is diffused through the world. Under the direction of God, it works on to wider results, and gradually throws off even the imperfections with which it is always associated while it remains a "treasure in earthen vessels."

In the following sketch, we shall make free use of both of the works above-named. As occasion may offer, we shall also draw from our own memory and observation. An intimacy with Mr. Ballou of nearly forty years, a life devoted from childhood to the cause in which he labored, and habitual attention the meanwhile to all that has concerned our denomination, have naturally led us to a considerable acquaintance with the subject. The narrow limits of an article in such a publication as ours, however,

will oblige us to confine ourselves chiefly to certain significent periods and scenes in his early life. The latter part of his life is "known and read of all men."

It is believed that all the families of Ballous, in this country, are derived from Mathurin Ballou, whom we first find among the poorest class of settlers in the town of Providence, under Roger Williams, about 1646. He was doubtless of French descent, as both his Christian-name and his surname indicate.[1] Whether he came hither directly from France, is not known; it is suspected however, that before his arrival he resided in England, for a while at least. He was the great-great-grandfather of the subject of this memoir. He died before the year 1664, leaving a wife and several children. It would seem that his descendants, for two or three generations, settled mostly in Providence, and in the northern part of Rhode Island, and in Rehoboth, Mass.

In the third generation after him, was Maturin (so the name is now spelt by the family,) the father of Hosea. This Maturin was born in Providence, 1722; married, and settled in Foster, then a part of Smithfield, R. I., about the year 1744; became a Baptist preacher, either here or in Pawtucket, 1752; and after a residence of some six or seven years, in the latter place, removed to Scituate, R. I. He had the reputation of great gentleness, good-

[1] Mathurin, as a Christian-name, is frequently met with in French families, and, so far as we know, in none others, except cases in which it has been derived or borrowed from them. The surname, Ballou, looks and sounds as French, besides bearing obvious resemblance to other forms of French names, as *Balue* the Cardinal, *Ballue* the Deputy in the Legislative Assembly, &c. The early families of Ballous, in this country, spelled their name variously, as did many other families in those times. The first, whom we have mentioned, wrote his name "Mathurin Bellou" and "Ballou," if we may judge from his signature in the Records of the town of Providence.

This first Mathurin Ballou married Hannah Pike, not far probably from the year 1646, when we first find him in Providence. She was the daughter of Robert Pike, or as he wrote it, Pyke. Both he and Ballou were admitted, apparently at the same time, as *inhabitants*, but not as freemen, of the town of Providence, and each received from the town twenty-five acres of land, as a gift,—a sure indication that they were supposed to be poor, but not unworthy. Robert Pike had a brother, Conant Pike, and a sister who married Nathaniel Patten of Dorchester, Mass.—Several particulars, mentioned in this note, were communicated to me by Ira Peck, Esq., of Woonsocket, R. I., who has *done much towards* tracing out the genealogy of the Ballous.

ness, and piety; was respected and much esteemed; but was not eminent as a public speaker. He was poor. Probably he had but little learning, though it appears that he taught a school in some of the places just named. It would seem doubtful whether he was ever settled as a pastor while he remained in this region. During a ministry, here, of about fifteen years, he must have become wonted to the mode of thinking, and to the conceits, that distinguished the Rhode Island Baptists, if indeed he had not been brought up in that way. We think these peculiarities affected his manners and his sentiments to the last. About the year 1767, he removed with a large family of children from Scituate, R. I. to Richmond, N. H., where two of his wife's brothers had already set themselves down on the high, broken, and rugged table-land. Richmond was then a new town, having been settled only eight or ten years. About the time of his arrival, or soon afterwards, a Calvinistic Baptist Church was formed, there, in 1768. It was one of the first gathered in New Hampshire. Over this he was ordained[2] pastor in 1770. According to a custom, then somewhat prevalent in that denomination, he had no stipulated salary, and the support of his family depended on their own hands, and on chance contributions, very scanty, of labor, or of provisions,—seldom, if ever, of money.

In such circumstances of poverty, and amid the additional privations of a new, rough, and but partially settled township, HOSEA, the youngest of eleven children, was born, April 30th, 1771. When he was about two years old, his mother died. The family subsisted only by hard labor, and by what would now be deemed the hardest of fare, in a rude dwelling, poorly supplied with cheapest furniture, coarse food, and scanty, often perhaps ill-patched, clothing; in which respects, however, they but shared the common lot of their neighbors, while they received in return the common boon, a vigorous constitution, capable of long endurance, and a courage that could look want in the face without shrinking.

The children were diligently impressed with religious

[2] So says Farmer, (N. H. Gazetteer, Concord, 1823, Art. Richmond.) If he was "ordained" at this time, it is probable that he was not a settled pastor while in Rhode Island.

ideas, according to the doctrine and sentiments of the Rhode Island Calvinistic Baptists. Though it was supposed that nothing but a supernatural conversion, after the distressful manner of those times, could save them, their father was careful by his prayers, precepts, and example, to train them up in the fear of the Lord; and some of the surrounding influences must have contributed to this result. While the ways and means of securing a livelihood would take precedence in the practice of such a people, yet in a place shut out, as that was, from other interests of a speculative or contemplative kind, religion was probably regarded by all as the one paramount concern, howsoever its requisitions might be deferred by some. It is difficult for one, who has never stood in similar circumstances, to conceive how commanding, how almost despotic, is this topic among a generally religious community of poor people, in a new and secluded settlement. To excite their ordinary interest, in the subject, into spasmodic violence, there were occasionally revivals, or as they were then called reformations. A powerful one occurred, about 1780, which gathered into the church some forty new converts. But it was soon followed, as those seasons of agitation were apt to be followed, with bickerings, and finally by secession, and a new Baptist church with its opposition minister was established. This division, which lasted about ten years, gave the Elder great sorrow, and some vexation, in which his children could not but sympathize. Meanwhile, the people were harassed, for several years, with the levy of "ministerial taxes," by law, for the benefit of Congregationalists abroad,—an abomination in their eyes, that irritated their feelings, and their consciences too, against the latter denomination. The rude population was chiefly Baptists and Quakers; and this diversity, again, would naturally lead to discussion of the views in which they differed, and to dexterity in managing questions that arose between them. There was no want of circumstances to excite inquiries on religious tenets and practices; and Mr. Ballou says of himself, at this period, "I was remarkably inquisitive, even when a mere boy, about doctrines. I was fond of reasoning on doctrinal points, studied and talked much upon the subject of free-will and necessity."

It seems that there had never as yet been a school in the town, nor was there one for some years afterwards, and no instruction in the rudiments of learning, except such as might be furnished at the fire-side. Still, the children acquired, in some way, the art of reading and writing, (their father himself had been a teacher in earlier life;) and they had the means, in abundance, of achieving that practical education, quite as important perhaps, which the exigences of a new settlement call forth,—the habit of self-reliance, of quick observation, of ready resource, of judging for themselves, of daring, and the feeling of independence where all were equals in social rank. In such a situation, a master-spirit soon takes the lead, as there are no artificial barriers. From the age of sixteen, (1787,) Mr. Ballou spent several summers in other towns, as a laborer for wages, returning in autumn to pass the winters at home. The lad grew up very tall, with a fine and remarkably erect figure, at once powerful and sprightly. He was fond of labor, resolute to be foremost in whatever he undertook, and to come off victor in all athletic sports. Shrewd to observe, original in his way of thinking, fond of arguing, and confident in his conclusions, he was fearless to avow them, howsoever paradoxical they might seem. Yet all these qualities were tempered with so much native kindness and geniality, that he was a favorite with his associates wherever he went.

About the year 1790, another and still greater "reformation" began in the town, and he became a convert. Still, he says, "I was much troubled in my mind, because I thought I did not stand in such fear of the divine wrath as I ought to do, and as others had done before they found acceptance with God,"—a fact significant of the predominance which his intellectual tendencies maintained even under the strong excitements of a "revival;" he could not be so much terrified as he wished. In January of this year (probably 1790,[3]) he was baptized, and joined his father's church, of which several of his brothers and sisters were already members. He began to take part in the conferences and prayer meetings. As the "reformation" proceeded, the two Baptist churches happily grew more

[3] Mr. Ballou himself seems to say, that it was "in his 19th year," "in the month of January, 1789." But this could not be; he was not 18 years old, till the last of April, 1789.

disposed to peace; and, if we may anticipate the course of events, we will here observe, that, not a great while afterwards, they dismissed both of their ministers, united, and settled a new pastor. We have never heard that there was any dissatisfaction with the Elder Maturin, who was distinguished as a peace-maker; but as he was at the head of one of the rival churches, and as it was necessary to treat both of these bodies alike in order to a pacification, he was removed together with the other minister. From that time, he was a preacher at large, but continued to reside in Richmond to the last.

To return to the Winter of 1790, and into the midst of the conferences and prayer-meetings in which the son, Hosea, with his brothers, was engaged. It does not appear that he had hitherto questioned the doctrine of endless misery. Circumstances now conspired to bring him to the inquiry. We give the account in his own words:

"At the time I joined the Baptist church, there were in Richmond and Warwick a few individuals who called themselves Universalists, and who occasionally heard Br. Caleb Rich hold forth that doctrine. There was also an elderly gentleman by the name of Ballou,* a distant relation of my father, who also occasionally

**Caleb Rich, and the Mr. Ballou here mentioned.* Mr. Rich, then of Warwick, Mass., was first a Calvinistic Baptist; but after a long struggle in his mind towards visions of some greater glory, he came, in 1778, into the full belief of Universalism. Soon afterwards, he began to preach the doctrine on Calvinistic, or "New Light," principles, mixed however with some peculiar notions of his own. He gathered a Society and church; one branch of which was in Warwick, one in Richmond, and one in Jaffrey, N. H.

James Ballou, of Richmond, the "elderly gentleman" referred to, was *perhaps* one of Mr. Rich's converts. This Mr. Ballou was never much known, I think, out of his own town. Two of his sons, Silas and James, became somewhat famous. Silas was a rustic poet, whose songs, or *verses* as they were called, used to be circulated in manuscript, and sung, for forty or fifty miles around. He published a Hymn Book, wholly original, (Newbury, Vt., 1797,) in which there were some elements, and some fair specimens, of poetry, notwithstanding its general uncouthness. It abounded in polemical theology of the Rellyan stamp,—universal salvation on the *debt and credit* plan, or by substitution and federal headship. Afterwards he was one of the Committee who composed the Universalist Convention Hymn Book, published in 1808. James, the other son, was "the Conjurer," whose exploits in revealing lost property, and in fortune-telling, rivalled those of our best Clairvoyants.—*Note by Ed.*

preached the same doctrine. These individuals frequently attended the Baptist meetings, and, being of my acquaintance, we often conversed on the question whether all mankind would alike be made partakers of the salvation of God. In these conversations, I frequently found that my Calvinistic tenets could be managed either to result in Universal Salvation, or to compel me to acknowledge the partiality of the divine favor. This gave me no small inquietude of mind, as I was always unable to derive satisfaction from sentiments which I could not defend. That which more than any thing else contributed to turn my thoughts seriously towards the belief of Universal Salvation, was the ardent desires, with which I found myself exercised, that sinners might be brought to repentance and salvation. I found it utterly impossible to bring the feelings of my heart to conform to the doctrine of eternal reprobation; and I was compelled to allow, either that such feelings were sinful, or that my heavenly Father, in giving them to me, had imparted an evidence in favor of the salvation of all men, the force of which I found no means to resist. As yet I was, like young converts in general, very little acquainted with the Scriptures. But the trials which I was then undergoing led me to examine the written word, to satisfy myself on the great question which had such weight on my mind. On reading the Bible, there would, now and then, here and there, a passage appear to favor the doctrine of universal and impartial grace. But all the prejudices of my early education, in these things, were arrayed against my making any advances."

It would seem that his brother, David, an older member of his father's church, must have been occupied, at the same time, with inquiries into Universalism; for, within a few months afterwards, he avowed and began to preach the doctrine. Still, it does not appear that Hosea was, as yet, aware of his tendency that way. Their sympathy with their father, the Elder, and with the rest of the family, would naturally lead each of the brothers to keep his doubts to himself, so long as they were but doubts.

Thus passed the Winter in which he was baptized. In the following Spring, he went, with one of his brothers, to labor in the town of Westfield, now Hartford, N. Y., south of Whitehall. Here, his mind continued to verge towards Universalism. His brother was alarmed at the growing tendency, and asked him to talk with the Baptist Elder of the place. He consented. At a conference accordingly appointed, he presented the fifth chapter of Romans, particularly the 18th verse, as seeming to teach that justification through Christ extends to all men. In

attempting to explain it otherwise, the Elder grew confused and angry; and the result was to encourage the young inquirer in his movement towards Universalism. He says that he continued his researches through the Summer, and that, by reading the Scriptures, and by conversing with those who opposed the doctrine, he became, before his return, quite settled in the belief that God will have mercy on all men.

It is thought to have been in the course of this year, that his second brother, Maturin, Jr., died at the age of 35. Like his father, he was a Baptist preacher, and distinguished by gentleness and native urbanity; but excelled him, it is said, in his profession. If we mistake not, he was settled in Putney, Vt. He was remembered by his brothers with a great deal of tenderness; and the youngest of them, the subject of this memoir, continued even in old age to speak of him with peculiar sensibility.

In the autumn, he returned from Westfield to Richmond. We may conceive of his joy, when he found, on his arrival, that his brother, David, had not only embraced Universalism, but had begun to preach it. At this brother's house, therefore, he fixed his residence,—influenced in his choice, no doubt, by fellowship of sentiments, and by the advantages he might derive from the conversation of one who had gone before him in the path of light. For we have repeatedly heard him say, that the change of his views and religious profession never occasioned any change in his father's affection, or treatment of him. The paternal dwelling must, at that time, have lost many of its former attractions. The sons and daughters, who had once made it full of pleasant life in its poverty, had now, for the most part, gone forth to dwellings of their own. The venerable Elder, who had so faithfully served his flock, we may say *gratis*, for twenty years, was dismissed, probably about this time, from his pastoral charge, that the two churches might be united in one. It is not unlikely that the humble tenement was occupied by some family with whom the long-widowed old man lived. That rude homestead,—we call it up as we saw it, forty years ago, in the broken, undulating bottom of a vast basin, that sunk down broad and to a dizzy depth among the rugged hills; a warm, quiet, and, when the sun was high, a sunny place;

with its little orchard, and mowing-fields, and tillage-plots, lying out over and among the gravelly knolls; all around to the eastward, the lofty range cleared up half-way, and then clothed with continuous forests, till they seemed to stand off in the sky; while the western prospect was shut in, at no great distance, by steep and rocky heights, along which the hand of cultivation had passed.[4]

That two members of the church had embraced Universalism, and that one of them had begun to preach it, was an event which could not occur, in those days, without being speedily followed by ecclesiastical action. David was excommunicated,—we know not whether before, or at, this time; Hosea was called before his brethren, and, on tacitly acknowledging his new belief, underwent the same process. It does not appear, however, that the church manifested any special bitterness; their letter of excommunication stated that no fault, except his faith, was found in him. "I shall ever remember," says he, "the tears which I shed on this solemn occasion. . . . I have always felt towards this people as one feels towards his family; and, though the religion of Christ consists in love to all, I have a peculiar feeling for the Baptists." Meanwhile, he devoted himself to the reading of the Scriptures with an extraordinary diligence, which he ever afterwards maintained. The Bible was then, in more than one sense, *the book*, for scarcely any other was to be had in the place. In this course of study, a prominent object with him was to gain the mastery of particular texts for the defence and proof of Universalism. If we may judge, however, from subsequent developements, his principles of interpretation were as yet very crude, and affected by certain fanciful notions current in the circle where he moved.

The following Winter, (1790–1,) in his twentieth year, he attended a school, kept in the Quaker meeting house in Richmond. "It was a private school," he says, "*the*

[4] Elder Maturin Ballou, the father, died in Richmond, 1804, aged 82. Once, in my childhood, I saw him; and though the figure has almost faded from memory, I recall a faint image of a benignant, loveable countenance, a tall person, with a peculiar native grace in his air. I have also a strong impression that it used to be said that he became a Universalist before he died; and I find this impression confirmed by one of our ministers who lived in Richmond at the time of his death, and who recollects the common report among the people of those days.

first one ever opened in the town, and was supported by a few young people, with whom I united; and here I obtained the first instruction in English Grammar. I now set myself at work in earnest to obtain learning. I studied night and day; slept little, and ate little." The next Spring, after the close of this school, he entered the Academy at Chesterfield, N. H., where he staid, we think, a quarter, or term, pursuing his studies with the same assiduity, and carrying them far into the night. We have heard him speak, with much feeling, of the attention and encouragement which he received, while here, from the Preceptor, Mr. Logan.

We ought, in justice, to observe that, in the preceding narrative, we have repeatedly availed ourselves of his biography by his son, to whom we are indebted for several significant facts in his father's early life. We shall have occasion still to use that work in some of the subsequent accounts.

Having returned from Chesterfield to Richmond, he passed the Summer, 1791,[5] at work on his brother David's farm. At his house, also, he occasionally spoke in the Conference-meetings that were held there by the Universalists and their neighbors. In September, he accompanied this brother to the Universalist Convention in Oxford, Mass., where he saw, for the first time, the Rev. John Murray, Rev. George Richards, and some of the eight or ten other ministers of the denomination; though, as Mr. Whittemore observes, he probably remained unknown to them. "It is a remarkable fact," says the latter gentleman, "that, from this meeting, Mr. Ballou continued regularly to attend the annual sessions of the Convention, without missing even *one* [or more than one or two,] for nearly half a century."

Late in the Autumn, when he was advanced in his twenty-first year, he made his first attempt to preach. We must remember that he held the doctrine of Universal salvation "on the Calvinistic principles of atonement and imputed righteousness," as he says. His text was

[5] Here again, there is some discrepancy in the dates given by Mr. Ballou himself. See Note 3, above. We follow Mr. Whittemore, whose chronological arrangement seems confirmed by circumstantial coincidences.

1 Cor. i. 30; "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The train of thought, which, with his views at that time, he would aim to draw forth from this passage, is evident. How he succeeded in treating the subject, as an extemporaneous preacher, is described in his own account: "This was on an evening, and at the house of Deacon Thayer in Richmond. Mr. Thayer had been a deacon in the Baptist church, but had become a Universalist, and still retained his office in the last-named denomination. My brother [David,] and Rev. Caleb Rich were present, to hear my first attempt to preach; and, according to what I could learn, they had their doubts whether I had a talent for such labor, but were not without some hope. The second time I attempted to preach," continues he, "was in the town of Brattleborough, Vt., where my brother preached in the day-time, and I undertook to speak in the evening, being overpersuaded to do so; but this attempt was a failure, and I was greatly mortified, and thought, for a time, that I would not engage in a work for which I was not competent. However, it was not long before I became encouraged to try again; after which, I met with no remarkable failure to produce discouragement." The house, a Mr. Butterfield's, in which this occurred, stood near the western line of Brattleborough, on the road first-opened to Marlborough, at the foot of the hills that rise steeply for a couple of miles to the lofty table-land of the latter town. There were, at that time, several Universalists among the farmers in the neighborhood; and, a quarter of a century afterwards, some of the oldest of them related to us the failure they had witnessed, in contrast with the subsequent success, which they had also witnessed, and which they so much admired.[6]

[6] Rev. David Ballou, whose name has been repeatedly mentioned, deserves a far more extended notice, than the space here at command will admit. He was one of the most unselfish, unaspiring, devoted, and, considering the circumstances, most efficient, laborers in the cause of Universalism, whom I have ever known. His natural gifts, especially his voice, and indeed the general turn of his genius, were rather unfavorable to public speaking, so far as the manner is regarded; nor had he any opportunity, after beginning to preach at the age of thirty-two years, to supply the want of early education. Like his youngest

It was probably in the following winter, (1791–2,) that Mr. Ballou went to Bellingham, Mass. "Here," says he, "I taught school during the other days of the week, and preached on the Sabbath. When I first engaged in preaching, it was not with the most distant expectation that I should support myself by the ministry; but I thought

brother, he always spoke extempore: it is doubtful whether he ever wrote out a sermon. His language and pronunciation were *old-fashioned*, such as prevailed in the circle in which he had been brought up. His utterance was slow, occasionally suspended while he was working out the thought about to be expressed; his manner chiefly ratiocinative; yet with so much intelligence in his blue eye, with such clearness of idea and aptness of proof, as to hold the attention of the thinking part of his audience, in spite of his husky voice and indifferent action. Laboring on his farm in the week, he preached on Sundays, for some dozen or fifteen years, in Richmond and in the towns on both sides of the Connecticut River Valley. Between the years 1803 and 1806, at the age of about forty-five, or forty-seven, he removed to an unincorporated and recently purchased Gore of land, now Monroe, Mass., on the hills north east of the Hoosac Mountain and west of Deerfield River. Two of his brothers had settled here; another came afterwards; and half of the scanty population consisted of his relatives. He pursued the same course as formerly, clearing up his land, working on his farm, and preaching in the place, or in the towns for thirty miles around, sometimes crossing the mountains to Adams or Bennington, Vt., or making a journey towards Connecticut River. Nearly all the Universalism in that region is the growth of the seed which he sowed, in a great measure at his own cost,—for he never received much pecuniary compensation, and often none. Yet no preacher was more constant in his place on each returning Sunday. Monroe, where he resided, and Whitingham, Vt., were, I think, the places most favored with his ministry; and in both of these towns Universalism became the prevalent faith. While young, I often listened to him, both in public and in private; and, when I recall the visage of that good man, my heart warms towards him to this day.

He was an earnest but cautious thinker. Though quick of perception, he was too wary to form his opinion in haste; he must first understand all sides of the subject in hand. His was one of those rare minds, in which were combined an imperative demand for consistency of views, and a self-control that could bear suspense, where certainty was not to be had without violence,—where the different sides of a subject refused to coalesce. His cautiousness, in this respect, saved him from extravagant conclusions. Of all his talents, perhaps the one for which he was the most noted was his skill in oral controversy. This he managed in the Socratic method, without perhaps ever having heard of it under that name. Alas for the opposer who once began to answer the simple and easy questions; while he yet could discover no dilemma towards which they were carrying him, he suddenly found himself fast enclosed, helpless, bound tight with his own chain.

Mr. Ballou died, at Monroe, Dec. 1840, in the 83d year of his age.

I could keep school some, and labor some with my hands, and live with but a little income. From Bellingham, I went to the town of Foster, R. I., where my father formerly lived; and there my father taught a large school, and had good compensation; and here also, on the Sabbath, I preached in the school-house where I taught. From this place, I went to Scituate in R. I., where I preached, and taught school. My meetings grew very large, and I was called on to go to different places, — to Smithfield, Providence, Pawtucket, &c. After I had spent about two years in keeping school and preaching, I found that I had used up all my earnings, and laid up nothing, except that I had more costly clothing than when I first began. And now, at the age of twenty-four, I was so much called on to preach, that I gave up keeping school, and devoted my time to the ministry, receiving now and then some compensation for my services."

This notice, which we take from his son's work, covers the period ending apparently in 1795. But we must add, that he seems, the mean while, to have journeyed frequently, preaching in various places, in the eastern part of Connecticut, in Rhode Island, and along the line of his travel through Massachusetts from Richmond to Smithfield. There were Universalists, at that time, in many towns on this route, but scarcely a society able to afford a minister a settlement. It is not improbable that he still devoted, as formerly, a part of his time in the Summer, to labor on a farm, as means of providing for his livelihood.

In September, 1794, he attended the Universalist Convention, held again in Oxford, Mass. Here he saw, for the first time, the Rev. Elhanan Winchester,[7] who had lately returned from his seven years' mission in England. Of all the early Universalist ministers, Mr. Winchester was the most learned, if we except a Mr. Wright, of whom we know but little; he was the best informed in general literature, and in general knowledge; distinguished, among opposers as well as among friends, for his warm piety, guileless candor, and earnest spirit; we think, too, that he was the most rational in the general

[7] For a biographical sketch of Mr. Winchester, see the (Boston) Universalist Magazine, Vol. vi. (1824–5,) pp. 189—198.

character of his views, notwithstanding that he carried the doctrine of future punishment to great excess,—much farther indeed than Mr. Murray and the rest carried it,—and notwithstanding he had many fanciful notions of taking the prophecies as literal descriptions. We make allowance, of course, for the other Orthodox elements which he held in common with his brethren at that time. He was Moderator of the Convention at Oxford. In one of the public services, a curious incident occurred, which we have heard Mr. Ballou relate, and which we give in Mr. Whittemore's words: "Mr. Winchester preached. He was a man of much warmth of feeling, and great readiness of utterance. Young Mr. Ballou was in the pulpit with him; and as Mr. Winchester drew towards the close of his sermon, his remarks began to have clear reference to the service of an ordination, especially to the Delivery of the Scriptures to the candidate. He took up the Bible, and pressing it against the breast of the young man, he said, 'Brother Ballou, I press to your heart the written Jehovah!' . . . . After holding the sacred volume in this manner for a moment, he spoke to Elder Young in an imperative but affectionate tone, saying, 'Br. Young, charge him!' which the Elder proceeded to do. The Delivery of the Scriptures, and Charge, were then regarded as distinct services. We have frequently heard Mr. Ballou say that he did not know he was to receive ordination until Mr. Winchester commenced the remarks which were peculiar to such a service. The inference may be fairly made from these facts, that, as early as this day, Mr. Ballou's fathers and brethren regarded him with much hope." It may be proper to observe, here, that Mr. Ballou cherished to the last a grateful memory of Mr. Winchester, as one of the truest Christians and most affectionate brethren with whom he had ever met. On a visit to his grave, in Hartford, Conn., in 1821, he says, "I enjoyed a calm, a pensive, a pleasing sensation, in leaning upon the monumental stone erected to the memory of that beloved brother, that faithful servant of Christ, the Rev. Elhanan Winchester, and reading its inscription. The retirement revived in my recollection the happy opportunity which I enjoyed with him in this city, twenty-four years ago, [i. e. in 1797, the

year of his death,] which was the last time I saw his face. At that time we discoursed largely on subjects of doctrine, as we spent a week together; and although we discovered several points on which our views were dissimilar, we agreed to exercise that mutual charity which, being greater than faith or hope, is the bond of perfecness." Let those who revere the memory of either of these two men, exercise the same charity!

The year 1795, marks an important epoch in Mr. Ballou's life, and in the dogmatic history of our denomination. It is the earliest date at which we have succeeded in positively tracing the well-known change of his views with respect to the Calvinistic doctrine of Atonement;[8] though he had an impression, in his latter days, that the change began with him somewhat earlier, as it probably did, in respect both to this doctrine and to that of the Trinity. He says,

"I had preached but a short time, before my mind was entirely freed from all the perplexities of the doctrine of the Trinity, and the common notion of the Atonement. But in making these advances, as I am disposed to call them, I had the assistance of no author, or writer. As fast as those old doctrines were, by any means, rendered the subjects of inquiry, in my mind, they became exploded. But it would be difficult for me now to recall the particular incidents which suggested queries in my mind respecting them. It may be proper for me here to state one circumstance which, no doubt, had no small tendency to bring me on to the ground where I have, for many years, felt established. It was my reading some Deistical writings. By this means I was led to see that it was utterly impossible to maintain Christianity as it had been generally believed in the Church. This led me, of course, to examine the Scriptures, that I might determine the question, whether they did really teach that Jesus Christ died to reconcile an unchangeable God to his own creatures. You cannot suppose that I was long in finding that, so far from teaching such absurdities, the Scriptures teach that 'God was in Christ, reconciling the world unto himself.' The question concerning the Trinity was, by the same means, as speedily settled. But I cannot say, for certainty, what year I became a Unitarian, but it was long before I wrote my Treatise on Atonement," &c. *Modern Hist. of Universalism*, pp. 436–7.

His Unitarian views, on these points, seem to have taken readily with the young men who were just entering the

[8] Universalist Quarterly, Vol. v. p. 374. Vol. vi. p. 14.

Universalist ministry. It is remarkable, as showing the free spirit of those times, that they were tolerated also, and at length favored, by most of the others. But they brought upon him much and bitter hostility from some of the older preachers, especially at a period a little later. Indeed, the opposition from his brethren, on these accounts, had not wholly died away, even within our own recollection. When we began to preach, a quarter of a century afterwards, we used to be warned, by some of the followers of Mr. Murray, and by one of the ministers of that class, to beware of the Unitarian tendencies of Mr. Ballou. It was characteristic of him, that neither the opposition, nor any insidious suggestions, ever moved him from his course. He lived to see the important change accomplished, by which Universalism was, in a great degree, brought out from the scholastic forms of Calvinism and Rellyanism, and placed on more scriptural as well as more rational grounds, — he himself advancing in the same direction all the while. It is worthy of distinct notice, that he began to introduce this change, before Unitarianism was openly known among the Congregational ministers and churches of this country.

We think it was in the next year, 1796, that he made an engagement with the Universalists in Dana, Mass., (then belonging to Hardwick,) to preach to them a part of the time. He stayed here nearly seven years, (from 1796 to 1803,)—his first settlement, if we may call *that* a settlement in which no more than a fourth or half of the time was provided for. In September of the same year, he married Miss Ruth Washburn, of Williamsburg, Mass., and, the following Winter, removed her to his new home. Her devotion to him, her studious attention to his comfort, her interest in his pursuits, her entire dependence on his wisdom through the whole of his life, and her faithfulness in all the relations of a wife and mother, have been remarked by every one who knew her. As he received, at this time, only about five dollars a Sunday, in the way of regular salary, and as this was to be obtained, half or three-fourths of the Sundays, from his labors in other towns, his income would have been inadequate to the support of a family, under the closest economy, had he not travelled much, and preached on week-days, besides

deriving something from the tillage of a piece of land, &c. It would seem that he had the Universalist societies of Charlton and Oxford under his care. We suppose that he refers to the early part of his residence at Dana, in the following account: "At this period of my life, my health was very indifferent. . . . . So debilitated was I in strength, that I have even been obliged to sit while I preached. It became necessary for me to procure a vehicle to journey in, being too weak to ride on horseback; however, by care and good advice I gradually recruited. My travelling, for that period, was extensive, —from Cape Ann, East, to the Connecticut River, West, to Richmond, North, and New London and Hartford, South. All my Sabbaths were employed, and many lectures were attended during each week. I preached in meeting-houses, when they could be obtained, sometimes in school-houses, sometimes in barns, and not very seldom in groves and orchards, and often in private houses. To the people, the doctrine I preached was new, and the opposition lacked not for bitterness; and such was my condition that I was constantly in conflict, and never allowed to put off my armor to rest, day or night. All manner of evil reports concerning me were invented, and the worst of slander circulated, all tending to make me regardless of what my enemies said. My answer to all this slander was, While they speak thus falsely of me, I am in no danger; if I am injured, I shall do that myself," —a noble sentiment, in which there is more, far more, of practical wisdom, than people in general can be persuaded to believe.

While he resided at Dana, he held a written Correspondence[9] on doctrinal questions with the Rev. Joel Foster,

[9] A Literary Correspondence, between Joel Foster, A. M. Minister of the Congregational Society in New Salem, and Hosea Ballou, an itinerant Preacher of the Sect called Universalists. In which the Question concerning Future Punishment, and the Reasons, for and against it, are considered, &c. &c. Printed at Northampton, (Massachusetts,) by William Butler, 1799. 8vo. pp. 68.

There is, in this title, an obvious sneer, which was unworthy of Mr. Foster, the publisher. The pamphlet is quite scarce. We have not been able to find more than three copies: one in the Duplicate Library of the Universalist Hist. Society; one in the Library of the Boston Athenæum; and the third, in the Library of Harvard College.

minister of the Congregational Society in New Salem, Mass. It was begun by Mr. Ballou in Oct. 1797, closed in Nov. 1798, and published, the next year, by Mr. Foster, in a small pamphlet. As it furnishes the earliest record extant of Mr. Ballou's views, the light, which it throws on the origin and growth of some of his peculiar opinions and forms of thought, makes it of far greater importance, than it could claim on any other account. To understand how he arrived at some of the tenets for which he is distinguished, and indeed to appreciate them exactly as they lay in his mind, one should read this Correspondence at large; then his Notes on the Parables as they were originally published in 1804; his Treatise on Atonement according to the first edition in 1805; with the subsequent additions and alterations in these two works, —as well as his later writings, particularly his controversy with Mr. Turner in the Gospel Visitant, 1817–18. Whether or not we accept his peculiar conclusions, we shall not at least think it strange that he arrived at them, when we see the points from which he started, and the processes through which he passed.

We will bring this hasty sketch of Mr. Ballou's early life and ministry to a close, with the close of the century. We intended, at the outset, to continue it to the publication of his Treatise on Atonement, in 1805. But we find it growing under our hands to such a length, as to make it impracticable to execute the remainder of the design within the limits of our present Number. The following account, which he gives of the trial through which he passed in reforming the system of Universalism, is a fitting conclusion, as it ends with the year 1799.

"In searching the Scriptures, to enable myself to preach as the divine Oracles taught, I became satisfied that those who were then called Universalists had founded their doctrine on wrong principles, as well as other denominations. The doctrine of man's native depravity, of original sin, of the deserts of eternal misery, of the vicarious suffering of Christ, by which he endured in man's stead the divine penalty of God's law, whereby man could escape the punishment due to his sins, was believed by those who called themselves Universalists, as well as by Calvinists; also the doctrine of the Trinity, holding that Christ is equal to God, or, in other words, is

God, being the second person in the holy Trinity. All these notions, as it appeared to me, were essential errors, constituting a mass of confusion. I soon renounced all these views, and preached only God, and one Mediator between God and men, the man Christ Jesus. All my brethren in the ministry, and all our friends, stood on the old platform, and I found that I had to contend with Universalists, as well as with partialists. But I went to my work in earnest, laboring with all my skill and with all my limited talents, to convince my brethren in the ministry, and all who heard me preach, that the doctrines of the Trinity, of depravity, of eternal penalty, etc., were neither the doctrines of the Scriptures nor of reason. The opposition to my sentiments fast gave way among Universalists; though even among them I met with as bitter opposition, in some instances, as from other denominations. The first time I preached in Mr. Murray's church, in Boston, was during his absence in Philadelphia, [1799,] and I then came out fully with my Unitarian views; which produced great disturbance. Some were violent in their opposition; while others, and not a few, fell in with my manner of explaining the Scriptures. I was then twenty-eight years of age."

Such was the conflict through which he had to pass, even with the fathers of Universalism in this country, when he discarded some of the conceits with which they set out, and some of the errors which they retained of the old theology. That he himself fell into no mistakes in doctrine, is what he never thought of claiming, and what can be justly claimed, perhaps, for no man. Yet, whatever the questionable tenets that he held, they were at least his own, obtained in his own way. He was no servile follower, to call any "man on earth, Master," or to think by pattern. And he left to his brethren the same freedom of judgement that he used for himself; he set us an example, that we should maintain that freedom uncrippled. To appreciate the great service that he rendered to our denomination and to the cause of truth, we ought ever to remember, along with his later achievements, the important reform of which we have spoken, and which took place so long ago that it is in danger of being forgotten. He accomplished it through much trial, at the expense of much reproach from his own brethren, and thereby saved us the bitterness of the task. How much ill-feeling would rise, had we his work to do at the present day! We may also observe, that, in order to measure the man, to estimate his native power, his attain-

ments, to give him due credit for the conclusions to which he arrived, to account for some of them, in a word, to appreciate all that he became, and all that he effected, we must bear in mind the circumstances under which he grew up. The manifold disadvantages through which he had to struggle out into the sphere that he eventually occupied, make his achievements the more wonderful. If we have succeeded in placing his early life and early ministry in clear light, we may trust to have contributed something towards a true judgement of his claims upon us, at the same time that we have helped to preserve the traces which future biographers will search out with so much interest. H. B. 2d.

Art. XIII.

Style.

Style we may reckon to be the method of so choosing and arranging words, as to transfer thoughts, arguments, convictions, and feelings, from the speaker to the hearer, or from the writer to the reader; and a discussion of Style would be a discussion of the modes by which this work can be accomplished, or is attempted.

As we speak mostly to preachers, what we have to say will have direct reference to their peculiar work. The preacher is like a burning-glass, required not to make, but to transmit truth, and to concentrate it to a focal and effective point. That style which best does this, is, of course, the best style; and he who uses such a style is, so so far as this point is concerned, the best preacher. He may gather the beams of truth from the wide circuit of the heavens, but he must cause them all to fling their convergent light and heat upon his chosen point. The good preacher is no more to deal with truth in such a manner as to turn attention on himself, than the glass is so to refract the light that it shall fall back on its own face.

One may produce showy, yes, even splendid sentences, without establishing any claim to be a good writer of sermons; for the work which those sermons do, is the only true test of their excellence. If they are not adapted to produce upon their hearers some worthy effect, to nurture some good resolve, to destroy some seeds of evil, to uplift the soul, or lead it in the path of duty; however great the pleasure with which they are heard, or the praise with which they are welcomed, they must be found wanting.

Such a prismatic preacher may produce beautiful *spectra*, but his words will not make his hearers' hearts "burn within them."

Not to let our illustration carry us too far, we must admit that beauty, or that which gratifies the taste, is often a very important element in a discourse, and that a truth may gain admission to the heart in tasteful clothing, which would be rejected in homelier garb. But we are to have a care that the body enters also with the dress, else the mind may receive the clothes-apparition, and nothing more. The number of those who can worship God only through the medium of a "splendid" sermon, is, we fear, decidedly increasing. They are persons of taste; the preacher too has taste;—and hence his danger is great of becoming a mere clerk of taste, instead of a preacher of truth and righteousness. This tendency is much strengthened by the almost universal opportunities of hearing in Lyceum Lectures the most highly finished and piquant productions, which insensibly become standards, by which the preacher is measured by others, and by which he measures himself. Against this constant danger he needs to be on his guard.

May we not lay it down as an axiom concerning the style of sermons, that nothing can be really agreeable to a good taste, which does not, at the same time, aid the purpose of the piece? The ornament must be also a part of the strength; whence it follows, that whatever is otherwise unnecessary, cannot be truly ornamental. Accordingly, while harmonious combinations of words, or apt illustrations drawn from agreeable objects, give us pleasure, and indicate the good taste of the preacher, yet our satisfaction is but momentary at best, if we find they

add nothing to the strength and persuasive power of the discourse, but are intended only to elicit admiration.

On the other hand, let us take, for example, conciseness, or compactness of expression. How intimately is it associated in our minds with vigor of thought, and how readily the mind submits to the terse, muscular force of a condensed sentence. We might gather abundant illustrations of this fact, were it in order, from the sentences of a celebrated Brooklyn preacher, which shoot into sharp crystal needles, as they come from his lips. How many, by the pithy brevity of "Our country, right or wrong," were seduced into assent to doctrines, which if expressed in two or three merely logical and exact sentences, they would have disowned. The pithy brevity of such a sentence lends it power; it has a clean-limbed, athletic vigor, which any addition of eloquent words (so called) cannot augment, but will certainly diminish.

Let us illustrate, by an example taken from one of the most celebrated preachers of modern times:[1]— "We sometimes hear of shipwrecked passengers thrown upon a barbarous shore, and seized upon by its prowling inhabitants, and hurried away through the tracks of a dreary and unknown wilderness, and sold into captivity, and loaded with the fetters of irrecoverable bondage, and who, stripped of every other liberty but the liberty of thought, feel even this to be another ingredient of wretchedness; for what can they think of but home, and as all its kind and tender imagery comes upon their remembrance, how can they think of it but in the bitterness of despair." One gets so weary in following these passengers through all the circumlocutions around which the author's style has rolled them, that all will or power to form a clear picture of the scene is lost. As the mind forms no picture, so it feels no interest or sympathy for the unfortunate passengers.

This is a writer whose thoughts are grand and stirring; hence he must always be read with pleasure. But a man needs to be strong who has such a style to uphold, for of the ninety-three words in this extract, we judge at least twenty-two to be more than useless.

Sterne's picture of the prisoner in his cell will finely

[1] Dr. Chalmer's Astron. Dis.

contrast with the foregoing, and illustrate the idea we are considering: "He was sitting upon the ground upon a little straw, in the furthest corner of his dungeon: a little calendar of small sticks was laid at the head, notched all over with the dismal days and nights he had passed there; he had one of these little sticks in his hand, and with a rusty nail he was etching another day of misery to add to the heap. As I darkened the little light he had, he lifted up a hopeless eye towards the door, then cast it down, and went on with his work of affliction. I heard his chains upon his legs as he turned his body to lay his little stick upon the bundle. He gave a deep sigh—I saw the iron enter his soul." There are in this sketch, only four, or at most, five intensifying epithets: "dismal days," "day of misery," "hopeless eye," "work of affliction," "deep sigh," while the quotation from Dr. Chalmers is almost made up of such words. It is needless to ask which most affects our sensibilities. Nor is it difficult to ascertain the reasons of the difference. The first is encumbered with dead words, which, like dead coals, keep the live ones so far apart that their heat is lost. Its unwieldy bulk burdens the mind. The last is clear, compact, and simple. In reading it your eye rests on the prisoner and not on the style. The full sentence supplies you with one idea after another, as fast as you can receive them. We perceive at once, how many advantages are possessed by the naked, compact style. Another point of difference is worth noticing.

The one endeavors pompously to exhibit a feeling, the other simply exhibits that which awakens feeling. The last reveals the very lines of the countenance of anguish, the first spreads over it a black veil, wrought all over with emblems of woe. The improvement is plain. When we wish to produce in our hearers, convictions or emotions like our own, our labor must be to exhibit, not these conditions of our minds, but that which produced them, believing that what produced a given effect in us, will do the same in our hearers. The suggestions of ease will always point to the other road. It is easy to declare our convictions and feelings; the roots of them are often laid bare only after the most severe scrutiny.

One of the most celebrated English divines, Jeremy

Taylor, shall furnish us with another example of the ornamental style. It is from a sermon on prayer: "The first thing that hinders the prayer of a good man from obtaining its effects, is a violent anger, and a violent storm in the spirit of him that prays. For anger sets the house on fire, and all the spirits are busy upon trouble, and intend propulsion and defence, displeasure, or revenge; it is a short madness, and an eternal enemy to discourse, and sober counsels, and fair conversation; it intends its own object with all the earnestness of perception, or activity of design, and a quicker motion of a too warm and distempered blood; it is a fever in the heart, and a calenture in the head, and a fire in the face, and a sword in the hand, and a fury all over, and *therefore* can never suffer a man to be in a disposition to pray." It is easy to see that this mob of images, "houses on fire," "fevers," "swords," &c., distracts the mind and draws it away from the plain position that, Anger precludes prayer. This is no ornamental style, but a style of ornaments. It is scarcely surpassed in its fulness of illustration, by the exordium which Southey records of an English lawyer: "This man, gentlemen of the jury, walks into court like a motionless statue, with a cloak of hypocrisy in his mouth, and is attempting to screw three large oak trees out of my client's pocket." Whenever, in hearing a discourse, our minds turn largely, as in this, from the subject to the style, we may be sure the style is not good.

The same is true of writing a discourse; when we forget our subject in the pursuit of fine words, beautiful thoughts, or splendid illustrations, we may be sure we are in the way of writing a poor discourse, however elegant we may flatter ourselves it is.

The more fully to illustrate our case, let us place in contrast with this extract another which is not from a sermon: "The accusing spirit which flew up to Heaven's chancery with the oath, blushed as he gave it in, and the recording angel, as he wrote it down, dropped a tear upon the word, and blotted it out forever." This sentence, which has been pronounced the most musical in our language, has in it not one unnecessary, nor one intensifying word. How little they could have benefited

it, we may perceive, by dressing it up in the following qualifying phraseology: "The sorrowful accusing spirit, which winged its way up to Heaven's eternal chancery with the oath, blushed as he gave it in, and the sympathizing recording angel dropped a blessed tear upon the odious word and blotted it out forever." In its first, and perfect form, the mind looks through it as through crystal, and is delighted with its clearness; the memory seizes its images, if not its words, and finds it difficult to let them go. And this is one of the advantages of a clear and chaste style; the memory takes a much firmer hold upon it, just as the Greek wrestler could gain a surer grasp of his naked competitor, than if he had been enveloped in the folds of a cloak.

Under a good writer, as the words guided the mind to the sense, so the sense will guide the memory to the words. It is related of an English divine, noted for his tactics, that when he was asked how often it was safe to repeat a sermon, to the same congregation, he replied: "Once in three years, if there are no *white bears* in it." "White bears! what are they?" "Any striking illustrations, or pointed expressions which would be likely to remain in the mind; a sermon in which these occur must not be repeated in less than six or seven years." Those who write sermons for frequent repetition will of course avoid such dangerous traits. But he who preaches to fasten his words like "nails in a sure place" will surely choose differently.

We shall better estimate the importance of terseness, and clearness of style, when we remember that they can recommend even error. Do we not often confound clearness of statement, with correctness of reasoning, and receive, for faultless logic, what is merely transparent expression? The celebrated moon hoax of Richard Locke, was no doubt commended by the excellence of its style to many, who, had it been expressed in the pompous phrase which too often muffles up Christian truth, would have rejected it as a dream. Must not the minister of Christian truth, be warned against that ambition, which may thus lead him to "take away the key of knowledge."

There is another distinction of style, which relates not

only to the stating of an argument in such manner that another can feel it, but to the stating of it in such a manner that he can use it. One of the most notable and serviceable traits of Father Ballou, was, that his arguments were not only clear to any one of moderate capacity, but they were so formed that such a capacity could reproduce and use them in their main points. This is a quality which not only makes a preacher's influence permanent, but multiplies it many fold. Scarcely any study or care can be thought too great, if it will invest one with such a power. His arguments, as you receive them, are weapons in your hands, which you can wield with something of their first effect. Few of ordinary understanding, if asked for a reason of the faith which they had received from his discourses, would be without a reply. While other preachers might be mentioned, (is it not indeed a general fault?) who though they may convince their hearers, do not in the least qualify them to convince others; for none but a mind equally subtle and refined with the preacher's, could fully retrace the course of thought. This is one notable deficiency of a style whose greatest charm lies in some delicate finish, in happy combination of words, or collocation of thoughts, or in apt illustrations and imagery. These can no more be transferred, than a rainbow can be pulled down, removed, and built up again. The hearers of such preachers are in raptures over the splendid sermons they hear, of which however they can give no account, only their general sense of delight.

No very uncommon error in respect to style, is that of imagining that words in themselves expressive of grand or beautiful objects, must add grandeur and beauty to style. Nothing more surely exposes a barbaric taste than this. Some books on style have upheld this folly by laying down the rule that comparisons and illustrations must always be drawn from beautiful objects. The rule contains a hint worth being remembered, but "wisdom is profitable to direct." The greatest writers are in this respect the simplest, their mighty spell is woven of homely objects and modest words. We cannot make this plainer, than it is made by the subjoined examples. The first is of "the wind."

The court of the monarch, unbidden, it enters,
And kisses the brow of the fair jewelled queen;
It scatters, in masses, the white pearls of winter,
And howls in the tempest at midnight, I ween.
The old mossy abbey, to ruin it tumbles,
And breathes through the church-yard a requiem deep;
Where the old castle towers, deserted, now crumble
To dust, o'er the wild raven's plumes it doth sweep.

It sighs through the bower of the beautiful maiden,
And plays with the leaflet, and violet pale;
It breaks the tall oak with dense foliage laden,
And bends the meek lily, the queen of the vale.
With finger unseen, now it flatters the tassel,
It streams from the casement with gay hangings spread;
And bears to destruction the proud stately vessel,
And lays the bold sailor in sea's coral bed!

Strong power, Omnipotent! I joy when it rages
In nature's dominions, so free unconfined;
Like the silvery tones of the lute, it assuages
The fever of care, and the gloom of the mind.

Here, as elements of beauty, we have jewels, pearls, queens, castles, ships, oaks, maidens, violets, lilies, tassels, &c., &c. But what is the effect of all these "compacted sweets?" Very trifling. Yet the objects named are many of them beautiful. It makes no impression, however, except that of a roll-call of fine names, not one of which is answered to. Has it not been our fate sometimes to hear a similar empty roll-call in a sermon? Have we not sometimes felt that even calling bad names would be a relief from this finery? Must we not admit, that though elsewhere it is only a folly, it becomes in the sacred desk an offence?

But let us take a lesson from a master. Let us see what he can do with a few pebbles, which he chooses from that "well of English undefiled," whose lordliest phrase was at his command. See if he uses any mouthing words. He is making the *dappled* (not golden,) dawn to rise:

"While the cock, with lively din,
Scatters the rear of darkness thin,
And to the stack, or the barn door,
Stoutly struts his dames before;
Oft listening how the hounds and horn,
Cheerly rouse the slumbering morn,
From the side of some hoar hill,
Through the high wood echoing still;

Sometimes walking, not unseen,
By hedge-row elms, on hillock green.
Right against the eastern gate,
Where the great Sun begins his state,
Robed in flames, and amber light,
The clouds in thousand liveries dight;
While the ploughman, near at hand,
Whistles o'er the furrowed land,
And the milkmaid singeth blithe,
And the mower whets his scythe,
And every shepherd tells his tale
Under the hawthorn in the dale."

In this mosaic of sunrise, we find, on analysis, nothing but pebbles, not a jewel, not a rose; there is a *rooster* and a barn door, not even a bit of gold or silver; yet who can be insensible to the beauty of the picture? The fresh dew lies upon it. How many of us, having the same thing to do, would have heaped up the adjectives splendid, magnificent, glorious, with flowers, birds, gold, silver, diamonds, &c., until it had read like the inventory of a king's treasury and wardrobe. Milton has used but three words having reference to any human pomp,—"*state*," "*robed*," and "*liveries*,"—the rest of his words, if it must be said, are low and commonplace. But does it lack beauty or even dignity?

Here we must make a plea in behalf of small words. Nothing tends more to make a stilted and pompous style, wordy and empty, than the idea that long words are to be preferred to short ones. Pope may satirize the writing where—

"Ten *low* words oft creep in one dull line,"—

but if he had taken ten *long* words to do it, his satire would have been powerless, and long since forgotten. It seems beyond doubt, that for all purposes of force in style, short words are by far the best. Nor are they wanting in harmony. Read for example Milton's Christmas Hymn. No mortal man, out of the same number of syllables in long words, could make a composition so effective as that. Its dense words strike like hail, or flash like sparks at a white heat. The English language is made up of small words. In one of the most magnificent passages in Holy Writ, that which describes the death of Sisera,—"At her feet he bowed, he fell, at her feet he bowed, he fell, he laid down, where he bowed there he

fell down dead;"—there are twenty-two monosyllables to three of greater length; or rather to one dissyllable thrice repeated, and that too, in common speech, is made a monosyllable. The passage in the Book of Ezekiel, which Coleridge is said to have pronounced the most sublime in the whole Bible—"And he said unto me, son of man can these bones live? And I answered O Lord God thou knowest"—has seventeen monosyllables to three others.

The early writers, 'the pure wells of English undefiled,' are full of small words. Hall, in one of the most exquisite of his satires, speaking of the vanity "of adding house to house, and field to field," says

> "Fond fool! six feet shall serve for all thy store,
> And he that cares for most, shall find no more."

"What harmonious monosyllables," says Mr. Gifford, "and what critic will refuse to utter his exclamation?"[2] We must lay it down as a maxim, that the sense of a sermon cannot be too great nor its words too small. And we cannot doubt, that it would be an excellent regimen for many writers of sermons, to be forbidden, for a year, all words of more than three syllables and those not to exceed the proportion of the first fourteen verses of John's Gospel, which has two hundred and one monosyllables, to twenty-eight polysyllables.

Pardon us one more illustration; for this is a pet subject with us. There is scarcely any human expression, which has more struck the world's mind, than that of Sterne—"God tempers the wind to the shorn lamb." But if the same idea had been expressed in twice the number of polysyllables, it might have remained unnoticed to this day, in the Sentimental Journey. The affectation of writing in monosyllables would doubtless be as bad as any other, and lead to as many follies. Yet we believe that all the forgers of Titanic sentences, are on our side. The lesson to be drawn from them in this respect is one, specially needful to preachers. Is it too much to say that there is no better *single* test of any style, than its terseness or density. With this quality, another one, most excellent as an antidote to sleepy hearers, is generally found, we mean suggestiveness. It is sometimes hard

[2] Notes and Queries.

to tell whether a sermon with great talipot-leaf words, each big enough to cover ten men, has any thought in it or not. At any rate, hearers get weary of the quest after it, and fall asleep, or pursue their own thoughts. But a good discourse is scarcely more valuable for the thoughts it conveys, than for the thought it excites. It is not merely declarative, it is suggestive. The mind receives at once its clear, terse words, and they expand within it. The hearer is a co-worker with the speaker. The preacher opens the vein of ore, and leaves the hearer to work it out. What he gains is his own. The suggestive preacher cannot seem tedious to worthy minds. On the other hand, he who works out every vein of thought to its last particle, must have great skill or he will grow tiresome. He does not keep his hearers at work, but permits them to outrun him. We may safely appeal to all who have heard sermons, if any fault is more tiresome than this. It should be one great object of the preacher, to attain to that density of style, which shall at least keep his hearers occupied with the thought it carries. Beware, however, that no part of this exercise consists in the endeavor to get the sense of what is said. It is bad enough in a printed discourse, such as Maurice's Essays, to be obliged to turn back, and read again a whole sentence, to ascertain the precise meaning of some "*this*" or "*that*," "*these*" or "*those;*" in a preached sermon it is almost fatal. Before the hearer has found the sense, he has lost the preacher. All who are desirous of a good style will carefully remove all such stumbling blocks from their discourses.

It is in the power of but few to attain that eloquence which has such entrancing potency as "the applause of listening senates to command:"—but almost any man who has any call to the ministry, may become master of a clear and compact expression, simple and cogent, which with sincerity, and "meek unaffected grace," may give him a powerful hold not only on the hearts, but on the intellects of his hearers. They might not worship him; no good man would wish any thing approaching it; but he would have all the essentials of a lasting and healthy usefulness, and power to be indeed a worthy minister of Him "who went about doing good." E. F.

Art. XIV.

Literary Notices.

1. History of the Israelitish Nation, from Abraham to the Present Time. Derived from the Original Sources. By Isaac M. Wise, &c. Vol. i. Albany: J. Munsell, &c. 1854. 8vo. pp. xxiv. 560.

Two things, respecting this history, are quite remarkable: 1. It is the work of a Jew, who may be supposed, on this account, to have some peculiar advantages for describing the antiquities, character, and fortunes, of his own nation. 2. It is written on Rationalistic, or rather on Naturalistic, grounds. The author, M. Wise, a respectable Jewish Rabbi, now of Albany, lays it down for his principle, at the outset, that, as miracles can be wrought by God only, and as history records only what men have done, the historian has no right to incorporate miracles in his work, though he may believe them. And in stating the rule he had adhered to, he says, "miracles, for which we could not find common and natural reasons (causes?), were not recorded by us; still, we have sought to find such reasons, wherever we could. We did not contradict, or deny, the rest; neither did we deem ourselves entitled to consider them a part of history." It may be a question, however, whether he has followed out this rule in any consistent manner,—whether, by assigning as he does, natural causes, of his own imagining, to the events recorded as miraculous, he does not virtually deny the miracle. For it is plain, that, if the events took place in the way he imagines, then there was no miracle such as the inspired writers represented in the case. For instance, the destroying angel who, Moses says, passed by the Israelitish dwellings that were marked with the blood of the paschal sacrifice, but who slew all the first-born of the Egyptians, was, according to M. Wise, a band of assassins. He says, "It would appear to us, as Aben Ezra already remarked, that parties of the army of Moses, at Avaris or Raamses, were sent to the country to kill the first-born, or the defenders, of all those who opposed the departure of the Hebrews." Thus, too, the miracles that were wrought in the journey through the wilderness, are reduced to natural events; and the giving of the law from Sinai, though it is acknowledged to have been under the divine superintendence, is divested of the circumstances which Moses describes as the immediate sanctions of God.

Notwithstanding this theological fault, however, the history is valuable in other respects. It presents a Jewish view of the subject, and this affords us peculiar advantage, especially when that view

is fair and candid, as it appears to be in M. Wise's work. Writing the annals of his own nation, with all the interest which he naturally feels in every thing that concerns his ancient country and his race, and familiar with the works of former Jewish *litterateurs*, he is in a position to see the bearings of many things which an alien, though of greater general learning, would not so readily appreciate. For various reasons, it is always desirable to have the history of a people from one of themselves. Among the different topics which the author discusses, at proper stages in his work, are the geographical features and divisions of Palestine, its natural products, and the domestic economy of the people at the several periods, together with their civil and judicial institutions, laws, religion, and literature. "The main body of the book," he says, "contains the political history, and the appendix of every period contains the doctrines, principles, customs, and the literary activity of that particular age. We have drawn proper lines of demarcation between history, theology and exegesis, although we could not avoid critical investigations in the main body of the book, in order to establish certain facts, or to make others intelligible." His general learning on these topics appears to be respectable, even when he is compared with other German scholars,—to which class we suppose that he belongs. Perhaps, however, it is, in some respects, too much influenced by Rabbinical tastes. His original sources for the ancient part of his history, are, of course, the books of the Old Testament. But besides these, he professes to have consulted, Philo, Josephus, and the Rabbins; and, among the moderns, Wilkinson, Bunsen, Sharpe, Champollion, Kenrick, Botta, Layard, Schwarz, Robinson and Smith, Niebuhr, Ritter, and many others.

The Israelitish people have a history more remarkable than that of any other nation, even when it is regarded merely in a secular point of view. Beginning back in those dim ages of antiquity, where we find nothing but a few half-intelligible monuments and relics of the rest of the early world, and coming down from thence in an uninterrupted and tolerably broad channel through the periods of the Egyptian, Assyrian, Grecian, Babylonian, Persian, and Roman empires, it opens to us the only clear vista into those remote times. All other history in those ages, or rather, all the fragments of history we discover there, cluster around this, and receive much of their significance from this. Since the destruction of their power by the Romans, the Jews have been scattered among all the nations of the earth. But neither misery and death, nor promises and arguments, have availed to blend them with the rest of the world, or to deprive them of that native buoyancy which held them erect in the storm of ages, and went with them from land to land. "They have maintained their language, literature, religion, traditions and customs, and in a great measure, also their national pe-

culiarities and moral character, during eighten centuries of dispersion, and successive miseries, but seldom interrupted by the sunshine of happiness."

The first volume reaches down only to the Babylonish captivity, under Nebuchadnezzar. We hope the author will find encouragement to proceed, and complete the narrative "to the present time." The destruction of Jerusalem by the Romans, and the insurrections that followed for sixty or seventy years, must form a very interesting part; and the history of the subsequent dispersion, for seventeen centuries, will throw light on a subject that is but little known among common readers.

2. The Complete Poetical Works of Thomas Campbell; with an Original Biography and Notes. Edited by Epes Sargent. Boston: Phillips, Sampson and Company. 1854. 12mo. pp. 479.

Nearly fifty years ago, a copy of Hohenlinden, in the "Poet's Corner" of some country newspaper, found its way into our humble dwelling on the hills of the Green Mountain State. We well remember the vivid picture which the lines, as we chanted them, conjured up in our boyish imagination, and the spell with which they held us entranced as it were. Some years passed before we learned any thing more of their author; but his name has ever since been to us "a name of power." When we read him at a maturer age, we were taken by the splendid imagery and lofty-sounding rythm of his Pleasures of Hope, and by the intensified vehemence of his Lochiel's Warning, more perhaps than by any other of his longer poems. But—shall we confess it?—we are now inclined to give the preference, among these, to his Gertrude of Wyoming, and his O'Connor's Child. The former is one of the sweetest and tenderest poems in our language. We know not where to look for another, in which description, narrative and sentiment, are blended with such truthfulness to nature, and at the same time so pervaded with pathos, and with a rich but not overcharged fancy. O'Connor's Child is an embodiment of pure passion, in which the madness is sanctified from every thing repulsive, by the fathomless depth of feeling. It is a story flowing forth in lyric strains. Of his two celebrated Odes, "Ye mariners of England," and the "Battle of the Baltic," it would be impertinent to speak merely in praise, standing, as they justly do by common consent, at the head of productions of the kind.

We are glad to meet with this new edition of his Poems,—the fullest that we have seen. Mr. Sargent has done his part of the work apparently with entire faithfulness. He has aimed to give us the *complete* collection, including many pieces that were scattered in various publications, but never before brought together into one volume. As to these, he specifies, in notes, the authority for

attributing them to Campbell. In a well-written biography of the poet, opening to us both his domestic and his literary life, we find the original introduction to the Pleasures of Hope, and the original form of the Battle of the Baltic. It is curious to mark the almost total change which this Ode underwent from its first to its present state, and the unsparing excision with which the author cut away even some excellences, in order to bring it down to the consistency in which it now appears. We have also his portrait, as he appeared in early life, and a full-length pen-and-ink sketch, representing him in the ease and undress of his study, at an advanced age. The volume is handsomely printed,—the poems on large type; the biography (100 pages,) and the notes, on type smaller but easy to the eye.

We see one or two slight alterations, which, though we suppose they were made by the poet himself, whom the editor was bound to follow, we still do not like. In the last stanza of Hohenlinden, we now have—

"Few, few shall part where many meet!"

instead of

"Ah, few shall part where many meet!"

We submit, that the interjection is the natural utterance in this transition to the closing reflection; the other form is too hurried, advertises no break between the descriptive stanzas, and the reflective. Again, in Gertrude of Wyoming, part ii., stanza 21, we have

"Nay, wherefore weep ye, friends, on such a joyous day?"

For the sake of the sentiment, we cannot but feel that it ought to be, "weep *we* friends,"— whether Campbell left it thus, or not.

The stanzas, entitled "The Power of Russia," receive peculiar emphasis from the state of Europe at the present juncture. Though not so highly finished as many of his pieces, nor perhaps so instinct with the spirit of poetry, they seem almost prophetic,—like Napoleon's celebrated prediction at St. Helena. With what reflections will England now reperuse the indignant denunciation of her blind selfishness in suffering the Northern Despot to crush Poland, and the warning in which the future is laid before her?

"But this is not the drama's closing act!
Its tragic curtain must uprise anew.
Nations, mute accessaries to the fact!
That Upas tree of power, whose fostering dew
Was Polish blood, has yet to cast o'er you
The lengthening shadow of its head elate.
* * * * * * *
Then Europe's realms, when their best blood is poured,
Shall miss thee, Poland, as they bend the knee,
All, all in grief, but none in glory, likening thee."

3. The Testimony of the Poets. 'All souls are mine.' Boston: Benjamin B. Mussey and Company, and Abel Tompkins. 1854. 12mo. pp. 360.

4. Witnesses to the Truth: containing Passages from distinguished Authors, developing the great truth of Universal Salvation: with an Appendix, exhibiting the enormity of the doctrine of Endless Misery. By J. W. Hanson, &c. Boston: James M. Usher. 1854. 16mo. pp. 185.

The design of both of these publications is, in general, the same, that is, to show that the current of thought in the literary world sets against what is called the Orthodox theology, and in favor of the sentiment of universal love and salvation. This design is executed, in the first-named work, by quotations from the poets only; in the second work, by quotations from distinguished authors both in prose and in verse, together with remarks and statements by the editor, who is himself a well-known Universalist clergyman. The "Testimony of the Poets" is said to be compiled by a gentleman of respectable standing in the literary world, but not of the Universalist denomination. Each of the compilers takes a pretty wide and free range in his selections, introducing several pieces that can hardly be brought into the category of Christian productions, and many more which express only liberal thoughts on religion, or which only disallow the harsher features of the old theology.

In order to take either work as its editor intended it, we must consider it chiefly as a series of literary selections, not as exclusively religious; otherwise, we shall be surprised at meeting here the names of Byron, Shelley, Burns, &c. Whatever we may think concerning the propriety of quoting such authors as "testimonies" and "witnesses" to religious truth, a plea for the practice might perhaps be made from the example of the earliest Christian Fathers. They ransacked all the Greek poets and philosophers, to gather extracts that seemed to favor any point in Christian doctrine, or to bear counter to the received heathen theology; and the names of Orpheus, Homer, Sophocles, &c., sprinkle the pages of Justin Martyr and Clement of Alexandria, as thick as wild-flowers in a meadow.

We have said that many of the extracts in these two works do not express the idea of universal happiness as the final condition of our race. The authors, here quoted, who, we think, do express it, are Chauncey Hare Townsend, Hartley Coleridge, Alfred Tennyson, John Wilson, Leigh Hunt, Bernard Barton, Thomas Moore, James Thomson, Elizabeth Barrett Browning, Epes Sargent, P. J. Bailey, Mrs. S. C. Edgarton Mayo, Rev. J. Foster, Henry Brooke, Joanna Baillie, Hans Christian Andersen, Dr. Rush, George Moore, Dr. Priestley, William Law, "Acton Bell," William Duncombe, Bishop Rust, Mrs. Sherwood, J. C. Vail, Sir James Stephen, Frederika Bremer, A. G. Campbell, Anna Letitia Barbauld, J. Bowring, J. S.

Taylor, J. Martineau. To these, we should, perhaps, add Byron, Shelley, Defoe, Robert Southey, George Crabbe, and S. T. Coleridge. We have been told that, in the first editions of S. T. Coleridge's Poems, there was, in the latter part of the piece entitled "Religious Musings," a paragraph which explicitly recognized Univeralism, but which has since been removed. Let us, here, direct special attention to the Sonnets of Chauncey Hare Townsend, a well-known clergyman of the English Church; they are full of Universalism. *See* "*The Testimony of the Poets.*"

The appearance simultaneously of two works of this novel kind, by gentlemen who had no concert, and who were so far removed from each other in profession and circumstance, indicates how widely the fact is perceived, that the tide of literature runs toward hopeful views of human destiny,—that genius, wherever it is found, tends in that direction. It is, at least, an indisputable fact. Might we not show, too, that the same tendency is manifest in the theological world, when taken by itself,—that the stronger and better endowed minds, even among the clerical adherents of the old creed, are either groaning "under chains of darkness," or breaking away into hope of the final "reconciliation of all things."

5. An Examination of the Doctrine of Endless Punishment: its Claims to divine origin refuted, in a Series of Lectures, by Rev. J. D. Williamson. Cincinnati: Published by G. W. Quimby. 1854. 12mo. pp. 216.

A republication of a work that appeared at the same place in 1847. We are glad to see the second Edition, both as a token of the readiness with which the former has been taken up, and as a means of doing farther good. They who have read Mr. Williamson's other works, (and who among our patrons has not?) need no recommendation of this.

6. The Mission of the Comforter, with Notes, by Julius Charles Hare, M. A. Archdeacon of Lewes, Rector of Herstmonceaux, and late Fellow of Trinity College. From the Second London Revised Edition, with the Notes translated for the American Edition. Boston: Gould and Lincoln, &c. 1854. 12mo. pp. 498.

Perhaps Archdeacon Hare owes his high reputation among English divines, as much to his position, amiable character, and peculiarities in his mode of thought, as to his talents, though we do not think him inferior in the latter respect. At all events, he is not a favorite author with us; we read him, or try to read him, but without sympathy. His Mission of the Comforter consists of five Sermons, delivered by him before the University of Cambridge, England, in 1840. To these there is appended a large body of Notes, that occupy more than half of this beautifully printed volume.

In the Sermons, he gives us the moderate Orthodoxy of the Church of England, transfigured by the theology of Coleridge, — of whom he is a reverent admirer. Under the *mirage* of this transfiguration, we do not know precisely what his Orthodoxy is. His Notes contain a considerable amount of philological and exegetical criticism, and of curious learning in the Christian Fathers and modern divines.

7. Theological Essays. By Frederick Denison Maurice, M. A., Chaplain of Lincoln's Inn. From the Second London Edition. With a new preface and other additions. 12mo. pp. 369. Redfield: New York. 1854.

We have thus, in an excellent American reprint, the series of Essays which called forth the controversy between Mr. Maurice and Dr. Jelf, the head of King's College, and which, as our readers know, eventually cost the author his professorship. It would be impertinent to offer any criticism on such a book within the restricted limits of a literary notice. It demands unprejudiced and elaborate consideration. Virtually, it is a serious and affectionate talk with the English Unitarians, in the hope of convincing them that they have not done justice to the under-current of spiritual truth in the Trinitarian theology of the English Church, and that their hostility has been expended upon repulsive and barbarous perversions of its formulas. But in presenting the main principles of his faith in such a light as to attract the religious sympathy of Unitarians, by showing them that the Church theology is more profound and vital than their own, Mr. Maurice has roused the most determined opposition from his own brethren, who accuse him of tampering with the dogmas, perverting the standards, corrupting the proof-texts, and relaxing the terrors, of Episcopal orthodoxy.

The titles of the essays that make up the volume are, "Charity," "Sin," "The Evil Spirit," "The Sense of Righteousness in Men and their Sense of a Redeemer," "The Son of God," "The Incarnation," "The Atonement," "The Resurrection of the Son of God from Death, the Grave, and Hell," "Justification by Faith," "Regeneration," "The Ascension of Christ," "The Judgement-Day," "Inspiration," "The Personality and Teaching of the Holy Spirit," "The Unity of the Church," "The Trinity in Unity," "Eternal Life and Eternal Death." Regarding the thirty-nine articles as the expressionless and eyeless skeleton of theology, Mr. Maurice tries to cover it with flesh, to infuse life into its veins, to make it look serious and majestic, but still glowing with the spirit of infinite love. He rejects with hearty and reverent indignation the Calvinistic interpretations of the Atonement, Justification, and Regeneration; he holds that love is the ground of all God's action, and that no sacrifice was needed to appease his law or divert his justice; and he is very careful to avoid any arithmetical statements

of the Trinity. The author has not a logical mind; he loves to dwell in the region of sentiments, not in that of definitions;—so that while we lay his book down with the warmest regard for him as a man of religious feeling and of the noblest catholicity of spirit, we have no clear perception of the intellectual symmetry of his views, and are far from being convinced that all the practical and quickening power of his religious thought is not as consistent with a Unitarian, as with a Trinitarian, outline of theology. The volume affords the most pleasant and friendly challenge to some competent reviewer, to show that the essential spirit of Mr. Maurice's book can be contained in formulas that have no mystical collusion with the rigid technicalities of the sacrificial faith.

The American Edition is of peculiar value, since it is reprinted from a revised English issue, in which an interesting preface is contributed, and in which the concluding essay on "Eternal Life and Death" is enlarged and recast. Our readers have learned already that, in this essay, Mr. Maurice contends that the word "eternal" expresses spiritual condition rather than temporal duration, and so decides nothing as to the length of future punishment, but leaves us to trust in the fulness of the divine charity, which underlies the deep of sin and death. We will not anticipate a fuller discussion of this point yet to be given, we hope, to our readers. Mr. Maurice's book is indispensable to all who would keep up with the theological developements of the time. K.

8. Classic and Historic Portraits. By James Bruce. New York: Redfield. pp. 352.

The collection of some sixty names which the table of contents offers—names among the most prominent in the world's annals—would seem to demand several volumes for any fulness or justice of portraiture. But these chapters are not portraits; they fill in the portraits already painted with fine strokes of personal characteristics, drawn from the gossip and anecdote of literature, which give an expression to the face of greatness different from the stately look it wears on the canvass of history. The book is very entertaining, and gives an amount of queer learning and illustrative scandal unparalleled in any volume of its size that ever fell in our way.

9. Sketches of the Irish Bar. By the Rt. Hon. Richard Lalor Sheil, M. P. With Memoir and Notes by R. Shelton Mackenzie, D. C. L. In two volumes. New York: Redfield. 1854.

It is not often that eminent lawyers are so fortunate as to secure such an artist to draw their intellectual portraits, and describe their prominent efforts and triumphs. The work here done for the Irish bar may be represented by the supposition of Mr. Choate giving us two volumes of sketches of the Suffolk bar, with pictures of the

leading judges, and of Mr. Webster, Mr. Mason, and the long line of his great contemporaries. Daniel O'Connell, Lord Plunket, Baron Joy, Mr. Wallace, Lord Chancellor Manners, and Lord Brougham, are the prominent names which give a charm to the chapters of these volumes. And in addition to the fascination which Mr. Sheil's brilliant treatment imparts to the biography and portraiture of such genius, there is a vast deal of interest in these volumes from the exciting law-cases they describe, and also the light they cast incidentally on the character and political struggles of the Irish people. An engraved head of Mr. Sheil, a memoir of him, and a fac simile of his autograph, add to the value of the edition.

K.

10. Merrimack; or, Life at the Loom. A Tale by Day Kellogg Lee, author of "Summerfield; or, Life on a Farm", and "The Master-Builder; or, Life at a Trade." New York: Redfield. 1854.

Mr. Lee, we believe, is engaged in preparing a cycle of stories to illustrate life in the various lines of modern industry. Thus far he has been very successful. The present volume will be considered, we think, an improvement upon the others, as showing more practised command of the construction of a story, and an easier and richer gush from the fountains of pathos. It is a very creditable production. The author's generous sympathy with all the struggles of humanity, and his hearty and genial faith, ensure the wholesomeness and wisdom of his narratives. May his books have a wide mission of usefulness in our reading community! K.

11. Thoughts to Help and to Cheer. Boston: Crosby, Nichols & Co. 1854.

Such is the title of a very well printed little volume, in which a passage of Scripture is selected for each day of the first six months of the year, and a commentary, or short series of reflections, appended, to interpret or enforce the principle of the text. Some of the most quickening and comforting verses of the Bible are well set in its pages.

Crosby & Nichols have published a collection of very well selected "Hymns for Young Persons."

12. Poems: Descriptive, Dramatic, Legendary, and Contemplative. By William Gilmore Simms, Esq. In two volumes. New York: Redfield. 1854.

The Redfield publishing house is evidently determined not to be outdone in catholicity of taste and large hospitality. The catalogue of books already issued from their press embraces many departments of literature and very widely severed orders of sentiment. The two volumes whose titles we have given are part of a series which will

include the works of our prominent Southern novelist and poet. Not having read them, we cannot speak with any "prejudice" of Mr. Simms' poetry. His reputation is, however, well enough established, to make a good edition of his metrical and other works indispensable to a good American library. "The Yemasee" and "Mellichampe" are printed uniform with this very attractive edition of his poems. K.

13. The Philosophy of Physics, or Process of Creative Developement, by which the first principles of physics are proved beyond controversy, and their effect in the formation of all physical things made comprehensible to all intelligent minds, as in phenomenal nature. By Andrew Brown, member of the American Association for the Advancement of Science. Redfield: New York. 8vo. pp. 541.

We are incompetent to criticise or measure the value of this book. Would that we could comprehend it thoroughly! It would save us the necessity of much hard labor; it would put us in possession of wisdom that we should estimate above all price. The author endeavors "to give a general idea of how the problem of the universe is to be solved, so that mankind may thereby perceive the process of creative developement as much as if he had been a constant witness of the workings of the Omnipotent Operator, from the first inception of physical nature outward and onward to all its conclusions forever." He says, too, that his system will enable a man to "become familiar with the most secret workings of the eternal will." Now we think such results would repay an exploration of the five hundred and forty pages of the *octavo* before us. But we shouldn't advise anybody to begin the labor on an uncertainty. We have tried the experiment in part, and are convinced that such familiarity with the divine creativeness is not appointed for us. Most of the difficulty doubtless lies in our obtuseness. Perhaps, however, the author has not yet fully mastered and matured the principles that are to make all former scientific schemes valueless. Or, it may be, that the style of the book interposes a slight obstacle to all but devotees of physics. We had supposed that Neander's German, the French of Auguste Comte, and the English version of Kant's Critique of Pure Reason, would stand as the Cerberian types of tough writing. But after reading Mr. Brown's preface, we are in doubt. It would be safe to wager on the second and fourth sentences against any foreign example of the anaconda style of composition. We would give a shilling to have the preface translated into German. K.

14. Letters to a Young Man, and other Papers. By Thomas De Quincey, author of "Confessions of an English Opium Eater." Boston: Ticknor, Reed & Fields. 1854.

The reader perhaps will ask if the line of the De Quincey books is to "stretch out till the crack of doom." We hope so. Each

volume that finds its way to our desk attracts and fascinates us as powerfully as the last, stimulates thought as keenly, regales us with the same exquisite felicities of rhetoric, wakens the religious emotions with those master touches so sudden and so mystic, delights us with the same easy display of learning *en dishabille*, and provokes us as heartily, that powers so various and splendid should have been organized for no more lasting work than the production of some scores of desultory essays. The subjects treated in this volume are, education and the worth of classical learning, in the "Letters to a a Young Man," "Theory of Greek Tragedy," "Conversation," "Language," "French and English Manners," "California and the Gold Mania," "Ceylon," and "Presence of Mind." The chapter on "Language" we would particularly commend to the reader's attention. There are two pages of it (166 and 167) which set forth the difference between the power of the Greek and Hebrew speech in the region of the highest thought, that belong in the uppermost range of criticism. The time will come when the owner of a complete set of the De Quincey papers will possess a prize in the mercantile as well as the literary sense. Several of the volumes are already out of print. K.

15. The Divine Efficiency, and Moral Harmony of the Universe; proved from Reason and Scripture. By a Pastor, &c. Boston: James M. Usher, 1854. 12mo. pp. 156.

An argument to prove that all our acts and intents, good or bad, are absolutely necessitated by the will of God. The argument is conducted with ability. We think the work is rather distinguished by bold avowal of positions which other advocates of the doctrine have often blinked. Though the tone of expression is strong, and sometimes perhaps a little sharp, still there does not seem to have been any design to misrepresent the opposite opinions, or to treat them unfairly.

We have found in the course of our observation, that one writer seldom gives the views of another writer of different sentiments, just as the latter himself would give them. Let the reader, therefore, be aware that we alone are answerable for the following statement of the doctrine of Necessity, which we shall make out according to the best of our ability, but which we do not wish to father upon others, unless they shall assent to it. Let it also be understood, that our aim is to give only the essential and characteristic points of that doctrine, without stopping to show how it arrives at those points. There is always an advantage in knowing what an hypothesis is, what are the peculiar features that distinguish it from all other hypotheses, before we proceed to argue about it.

The distinctive points in the theological doctrine of Necessity, we take to be these: 1. God wills that we should do whatever we

do, good or bad, and makes us do it, without the possibility of avoidance on our part. He does, indeed, use various means and ways to bring about these acts in us; but still it is he who operates the whole through us as his instruments. When we do right, or mean right, it is because God, in that particular case, wills and makes us to do right and to mean right; when we sin, it is because God, in that particular case, wills and makes us to sin. We cannot, in any case, think, or feel, or do, differently from what he wills; for, in all these respects, his will is the sole moving power with us, and we have to move precisely as that moves. His will holds us fast, by the bond of absolute necessity, and works us without slip or hair's breadth of play. 2. God himself is as thoroughly necessitated in all his thoughts, purposes, and acts, as we are in ours, and has no more freedom of choice in these matters than we have. In no case could he have willed to have things different from what they were; in no case could he have made us do differently from what we did, any more than we ourselves could have done differently; in no case could he have changed a single event, or circumstance, that occurred. He could not have altered the course in which even a feather, or thistle-down, is floating along. In one word, God, angels, men, the whole universe, must work just *so*, and work only by necessity.

We state these as the points which distinguish the theological doctrine of Necessity from all other doctrines that maintain the divine Sovereignty; for it is to be observed that there are many things held in common by most of the doctrines that relate to the subject. We have tried to bring out only what is peculiar to the Necessitarian hypothesis, as we understand it,—leaving room of course, for each one to judge whether we understand it as he does. If it be modified so essentially as to leave the *moral* responsibility of man, and the *moral* worthiness of God unharmed, we do not know that there would be any valid objections against it.

But taking this as a true statement of its distinctive positions, we confess that it seems to us, on the face of it, to be an absurdity, which no argument can establish. Even were it apparently demonstrated by some logical analysis, we could not believe it, unless we first forgot ourselves and the workings of our nature, and lost ourselves in abstract speculation. When logic, howsoever rigorous, contradicts the insuppressible dictates of our moral judgement, and of our practical judgement also, it is not a very safe guide, any more than it is when it contradicts other facts. Logic is perfectly trustworthy, only when we are sure that it has inducted into its premises all the elements belonging to the case, and set them there in their exact bearings. Now, in the present case, where the philosophical relation of the Infinite to the finite is the question, we know that we cannot possibly make such a complete induction. How many elements in God and even in man, that have more or less bearing on

the issue, we have left out, we know not, nor how many modifications we have overlooked; we only know that we must have left out and overlooked some of them, to begin with. And starting from premises so imperfect, if the speculative conclusions, at which we arrive, turn out to be such as do not fall in harmoniously with the order of practical realities,—if they are such conclusions concerning human life and human action, as no man can live by, and act by,—such as the very act of exertion always drives out of our head at once,—*exorcised*, the moment we come to the consciousness of the reality,—it is pretty evident of what kind they are. They are perhaps good metaphysical puzzles; like the thesis, that, if God is absolutely infinite, there cannot of course be any other being in the universe. We may put them along with the famous mathematical Asymptotes, and other ingenious enigmas, which serve well enough for exercising one's wits, but which it is not best to spend too much time about,—above all, to embark any important doctrine upon.

The author of the work before us, quotes certain texts to prove that the doctrine is that of the Scriptures. Let us ask a question: Is it meant that the inspired writers did have in their mind, and did *purposely* teach, any such Necessitarian hypothesis, as that which we have stated? Did the Prophets, and Christ, and his apostles, *mean* to teach men,—mean to make them understand,—that they never went contrary to the will of God, but that they were always actuated by the will of God, and that even their sins were wrought out in them by the divine agency? If we answer, No: and say, as we must,—They taught men the reverse,—it settles the question whether this is a Scripture doctrine. Particular passages may indeed be *selected* from the Bible, or from any other religious book, even from the Methodist Discipline, which, if taken alone, and explained to that purpose, may appear to fit in very well in some part of the doctrine of Necessity; and nobody needs to be told that the same may be said in respect to the doctrine of absolute Free-Will. But nothing is plainer than that such selections should never be made to override the evident intent of the writers, as gathered from the face of their pages at large.

16. The Word "Eternal," and the Punishment of the Wicked: a Letter to the Rev. Dr. Jelf, Canon of Christ's Church, and Principal of King's College. By Frederick Denison Maurice, Chaplain of Lincoln's Inn. From the Second London Edition. New York: C. S. Francis, &c. Boston: Crosby, Nichols & Co. 1854. 8vo. pp. 48.

After all that we had learned of the extent to which the doctrine of endless punishment is doubted in the Orthodox denominations of Great Britain and America, we still were surprized at the announcement that Professor Maurice had appeared before the public as a questioner of that doctrine. He is one of the leaders among the

"Tractarians" in the Church of England; it is but a few years ago that he was popularly regarded as first among the more highly cultivated class of Orthodox preachers in London; and his subsequent appointment to the Professorship of Divinity in King's College, London, seemed to show that his reputation as a divine was equal to that which he enjoyed as a preacher.

In his Theological Essays, published in London, early in 1853, there is one on "Eternal Life and Eternal Death," in which he earnestly objects to the current notion of everlasting, or endless punishment. So much is clear; while it is not quite so clear what it is that he proposes as the truth on this point, unless it be this: that no specific duration is, in any case, adjudged to the punishment for sin; that the punishment will last, in each case, as long as the sin continues, but that the transgressor is always at liberty, here and hereafter, to repent, and that on his repentance he will be received to pardon. Professor Maurice is so mystical in the mode of his thought, that we are not altogether sure of his meaning. This, however, is the best that we can make out of it; and it corresponds with his view that the "Judgement-Day" is no particular time, but the various and constant judgements of God, as they are executed on states and individuals. He apprizes us that he is no Universalist, that is, he does not hold as a dogma that all men will finally be saved; and yet he evidently hopes that this will be the result.

For these opinions, Prof. Maurice was admonished by his Principal, in a correspondence that began last July. In August or September, the Principal sent him a formal statement of reasons for thinking that he was not fit to be a teacher in the College, on account of his views. It was in answer to this statement that Prof. Maurice addressed to him the Letter before us. It did not avail, however; the Professor was dismissed from his office, by the Council of King's College, in November last.

The purpose of his "Letter" is, *first*, to show that he has departed neither from the formulas, nor from the principles, of the Church of England,—with the history of which he shows himself to be perfectly familiar, while he sometimes runs into hypercriticisms that evidently mystify him; *secondly*, to define the word translated "Everlasting" and "Eternal," in the Bible. On this word, he would seem almost to coincide with the view of it which Mr. Goodwin illustrated, several years ago, in the Christian Examiner,—that it means *spiritual;* a view which never gained the permanent assent of any scholar, so far as we know. Prof. Maurice, however, defends his definition on some notion, that we do not clearly understand, about time and eternity. His cast of mind is perhaps of too mystical a character to admit of his success as a philologist. At the same time, however, that we can not receive his definition of the word, we think he is *substantially* correct in his view of many

texts which speak of "eternal life." For example, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "Ye know that no murderer hath eternal life abiding in him." "He that heareth my word, and believeth on him that sent me, hath eternal life, and shall not come into condemnation, but is passed from death unto life." That is, eternal life is experienced wherever there is true faith in Christ, whether here or hereafter; the life of the gospel, which the believer now enjoys, is the same in kind as that which constitutes the blessedness of the future and eternal state.

To revert from his "Letter" to his "Essays," we find in the latter that Professor Maurice very decidedly rejects the doctrine of Vicarious atonement, the moral inconsistencies of which he exposes with clear insight and with much force.

17. Archimedes and Franklin. A Lecture, introductory to a Course on the Application of Science to Art, delivered before the Massachusetts Charitable Mechanic Association, Nov. 29, 1853. By Robert C. Winthrop. Second Edition. Boston: Press of T. R. Marvin, &c. 1854. 8vo. pp. 47.

A lecture that will be remembered, not only for its intrinsic excellence, but for the work also which it did: it awoke Boston to the long-neglected enterprize of erecting a monument to her renowned son, Franklin. Mr. Winthrop tells the story of Archimedes in a very interesting way, and takes occasion to set before us some of the wonders of mechanical science and art in ancient times. From the old Syracusan, who would have "moved the earth," he passes to the American, who did take the lightning from the skies and the sceptre from the hands of tyrants; and, having presented the claims of Franklin on the gratitude of Boston, concludes by expressing "an earnest hope that the day may soon come, when it shall cease to be in the power of any one to say that the great Patriot Mechanic and Philosopher of modern times is without a statue or a monument, either in the city of his burial-place or his birth-place."

18. The Lost Prince: Facts tending to Prove the Identity of Louis the Seventeenth of France, and the Rev. Eleazer Williams, Missionary among the Indians of North America. By John H. Hanson. New York: G. P. Putnam & Co. 1854. 12mo. pp. 479.

We have not read the whole of this volume, but have looked over enough of it to understand the general drift of the argument. It is our belief that many a man has been hung upon less positive evidence of his guilt, than this book presents of the identity of Louis XVII. and Rev. Eleazer Williams. But this statement, if true, only shows the danger of relying upon circumstantial evidence. Mr. Williams is not, probably, the son of Louis XVI. The historical information which this volume contains, would be of some

value, if the author had been less intent upon making out a case: his special pleading in several instances is perfectly provoking. W.H.B.

19. The Works of Joseph Addison, including the whole contents of Bp. Hurd's Edition, with Letters and other Pieces not found in any previous collection; and Macaulay's Essay on his Life and Works. Edited with Critical and Explanatory notes. By George Washington Greene. In five volumes. New York: G. P. Putnam & Co. 1853-4.

In the January number we noticed the first volume of this excellent edition of Addison's Complete Works. Since that time the second and third volumes have been issued, which complete his miscellaneous writings. Volumes four and five, comprising the "Spectator," are now in Press. This edition of Addison fairly takes the precedence of all others. The paper, print, arrangement, and size, are every way suitable for a library edition. The price of the five volumes, in cloth, will not vary much from seven dollars. W. H. B.

20. The Lamplighter. Boston: John P. Jewett & Co. 1854. 12mo. pp. 528.

This is an American romance, very finely written, abounding in genuine good feeling and healthy sentiment. The title is a little affected, and there is a general hurrying up of things at the end of the volume; but, in spite of these slight defects, the Lamplighter is an excellent story and will bear criticism. The author is said to be a young lady by the name of Cummings, who resides in Dorchester. Her pen should not be idle.

We had proposed to give a general outline of the story, but since everybody is likely to read it (twenty thousand copies having been sold in twenty days,) there appears to be no need of this. Messrs. Jewett & Co. are fortunate publishers. W. H. B.

21. Russia and the Eastern Question. By Richard Cobden, Esq., M. P. With an Introduction by an American Citizen. Boston: J. P. Jewett & Co. 1854. 12mo. pp. 156.

This is a reprint of a work issued in Great Britain in 1836. Though written several years ago, it is well adapted to the present aspect of the Eastern Question, as the author ably shows in a letter of his, which is inserted in the appendix. Mr. Cobden takes the ground of a friend of peace, and urges upon his countrymen by an imposing array of facts, figures, and arguments, the doctrine of non-intervention in the affairs of Russia and Turkey. The publishers have placed the book within the reach of all, by issuing it in paper covers for twenty-five cents. It fully deserves, what we believe it is receiving, an extensive circulation. W. H. B.

Art. XV.

The Eastern War Question.

It is not alone the excitement attending an approaching crisis in the affairs of European nations, that gives interest to the War Question, which we have selected as the subject of the present article. Even should events prove unfounded the conviction, expressed by statesmen competent to form a judgement on the subject, that the war into which Russian ambition has plunged the leading nations of Europe will be the most momentous known to the present generation, the question involved will nevertheless continue a subject, not only of paramount, but of permanent importance. A slight knowledge of the interests and purposes of the great powers now brought into hostile relations, is sufficient to show that no speedy adjustment of the difficulties between the opposing parties can be permanent. The preliminaries which have led to declarations of war against Russia, first on the part of Turkey, and next by England and France as allies of the Turk, indicate feelings which no skill of diplomacy, nor any pressure of threatened commercial interests, can possible harmonize. Whether the appeal to arms can result in giving permanency to any determined relations of the European nations whose interests are now in suspense, is a question which no finite mind can answer; but in case of sudden and protracted peace, enmities, which, though suppressed have not been eradicated, must for years, perhaps for generations, make the Eastern Question one of absorbing interest throughout the civilized world.

As helping to account for the permanent interest attaching to the question in hand, it is further to be considered —and we name the fact as an urgent reason for introducing the subject in a religious publication,—that the war in the East has a religious as well as a political character. With the people of the several hostile nations, the subject, to a greater or less extent, has a religious aspect; while the schemes of the great court, to whose ambi-

tion the evils of the coming contest are mainly attributable, are, as will presently appear, ostensibly based in a religious obligation. The religious and the political are indeed strangely and complexly interwoven—so much so, that it is quite impossible to present the one phase of the question without, at the same time, presenting the other phase also.

Let it also be added, that we of this country, are religiously and politically interested in the struggle now coming to a head in European affairs. The distance which separates us from the scene of conflict, is in effect by no means as great as a mere view of the geographical distance might lead us to suppose. In fact, the news of every movement of the contending powers is read by the *people* of every part of this country, nearly as soon as by the courts, and generally much sooner than by the commonality, of those powers themselves. The present methods of transporting intelligence, making no account of distance, have in effect brought the people of America into almost direct observation of the movements of European society. Of course, the progress of liberty or of despotism, in either world, cannot be without a potent influence in its relation to the weal or woe of the other.

With a view to as much unity as the diversified character of the subject will permit, we will endeavor to present the materials gathered for the present article, under the following divisions: First, the proximate causes of the existing war between Russia on the one hand, and the allied powers of Turkey, France and England on the other; second, the respective circumstances of the two powers directly interested, Russia and Turkey, with reference to their qualifications for hostile operations; and third, the probable future of the Mussulman dominion in Europe as an independent power. In proceeding to the work thus laid out, we pass over all discussion relative to the aggrandizing policy of Russia towards other nations, that of Turkey especially; simply taking for granted, what, had there been any chance for uncertainty before, is now made sufficiently evident, by the disclosures of the Secret Correspondence, recently published, that Russia wants Constantinople and the Black Sea, and has only waited for a quarrel with the Turkish Empire, as furnish-

ing an occasion to put in execution a long cherished purpose.[1]

The statement has already been made, that the schemes of the Russian court in the matter leading to the present war, are ostensibly based on a religious obligation; the character of this obligation will appear as we state the proximate cause of existing hostilities.

As we hardly need say, a large proportion of the population of European Turkey, are Christians, for most part devotees of the Greek Church. The Greek Christians, in fact, comprise much the largest proportion of the inhabitants in the several provinces of Greece, Albania, Bosnia, Servia, Bulgaria, and Montenegro—the latter state in consequence of its physical structure being peculiarly related to the others enumerated. Now the emperor of Russia assumes to be the rightful head of the Greek Church; and it is by virtue of this alleged headship, that he claims the right to a protectorate over the Greek Christians of the Turkish empire—a Protectorate whereby it becomes his religious and political duty, to guarantee to these Christians certain rights and privileges. The significance of this claim becomes evident when it is considered that were it conceded, it would recognize in the Russian emperor the right to a direct interference in the religious—and, as will presently appear, an indirect interference in the political—

[1] To save the necessity of frequent reference, we may here state the principal sources from which the materials of this article are gathered. Oliphant's "Russian Shores of the Black Sea," a very valuable work reprinted by Redfield, has given us important information relative to the internal condition of the Russian Empire. Smyth's "Year with the Turks," as indicating a shade of partiality for the people he describes, is good authority for facts adverse to a hopeful view of the future of the Ottoman power. The very able, yet lawyer-like work of Cobden, "Russia and the Eastern Question," reprinted by Jewett and Company, presents the subject as viewed from the stand-point of the Peace party. The condensed statistical as well as speculative work of Gurowski, "Russia as it is," from the Appleton press, we have found very serviceable. Of the several Review articles to which we are indebted, we may here name the one in the Edinburgh Review for January, 1854, entitled "The Ottoman Empire." Though evincing perhaps too much contempt for the Turks, it gives a very thorough description of their internal affairs, as a nation. For completness of view, and for freedom from partiality, the article "Turkey and Russia," in the London Quarterly Review, for January, 1854, is by far the best that we have seen on the subject.

concerns of more than half the European population of the Sultan's dominions! And this monstrous claim—in itself totally inconsistent with the independence of the Ottoman power—which, till recently, Russia has never avowed in full, has nevertheless been partially put in force. Montenegro, though nominally tributary to the Sultan, in consequence of its physical structure which, as making it inaccessible to an enemy, makes it virtually an independent state, has for years furnished Russian agents a secure position, whence to hold direct correspondence with the Christian inhabitants of the neighboring dependencies; and in this way, Russia has constantly exercised a potent influence over the Christian population of European Turkey—a population which, as being in a condition of great dependence and servility, would naturally be under the influence of any power that promised it protection.

It is a singular circumstance, that the occasion which has enabled Russia to put forth a claim to influence the Greek Christians openly, as it has heretofore influenced them clandestinely, should have been furnished by France, the power which, with England, now promises to protect Turkey against Russian aggrandizement. As long ago as about the middle of the sixteenth century, in a treaty between the two nations, the Turkish Sultan granted to the French King the right, on the part of France, of protecting certain Holy Places and the surrounding communities in Syria—places called holy because of sanctuaries erected there in commemoration of leading events in the life Christ. Two hundred years later, another treaty confirmed this right to France; but in every case the terms of the grant have been general and not special —it has never been stated *what particular*, but only that certain Holy Places should come under the protection of France. The looseness of the phraseology by which the French right to the Holy Places has been recognized, has at opportune occasions enabled the Greek Church to put forth claims to similar rights; and these Greek claims, predicated on certificates—whether real or forged, it is difficult to say—from successive Sultans, have, in spite of France, been successfully maintained. The Catholic Christains under the protection of France, and the Greek Christians under the protection of the Greek Church, have

not unfrequently contended for the same particular sanctuaries; a contention most always resulting in wanton and bloody cruelties.

At length, in the year 1847, the French representative at Constantinople, ambitious of distinction, demanded of the Sultan, not only that the right of France to the Holy Places should be acknowledged, but guaranteed—guaranteed against the intrusions of the Greek Christians; a demand which the Sultan gave evidence of a disposition to comply with, so far as it should prove practicable to do so. The anxiously awaited movement of Russian ambition had arrived; an opportunity to provoke a quarrel with the Turkish government had been furnished, and with instinctive avidity the Czar of Russia, as self-appointed head of the Greek Church whose rights in the matter of the Holy Places it was so convenient to deem invaded, resolved to make the most of the opportunity; a message was promptly despatched to the Sultan's government, accusing it of bad faith, protesting against the claims of France, and demanding that the rights of the Greek Church to the Holy Places be maintained! Alarmed at the sudden prospect of hostilities from two powerful courts, anxious not to incur the vengeance of either, at the same time having no interest whatever in the conflicting claims, the Sultan absurdly thought to get rid of the difficulty, by acceding to the inconsistent demands of both parties! Such a disposal of the matter instead of conciliating, would naturally have tended to irritate the vengeance of both claimants, had it not been for the good sense of the French emperor, who appreciating the embarrassing condition into which the ill-advised conduct of his representative had placed the Sultan, and considering also that the claim in question was a small affair, at best, immediately withdrew his claims to the sancturies, at the same time recalling his representative from Constantinople.

The door of interference fairly open, the Russian court was by no means disposed to forego the long desired opportunity, by imitating the generous example of the French emperor; and soon the civilized world learns of the ominous embassay of Prince Menschikoff. All the writers we have read on the present phase of the Eastern

Question, are agreed in the opinion, that for insolence of demeanor, the conduct of the Russian ambassador in Constantinople, is unequalled in diplomatic history. First of all, his landing is the occasion of a grand demonstration on the part of the Greek Christians of the capital—conduct necessarily highly offensive to the Sultan; then by a studied breach of etiquette, in itself trivial, and for this reason less excusable, the Grand Vizier is wantonly insulted; following this, Prince Menschikoff purposely slights the Turkish Minister for Foreign Affairs; and accompanying all, are unmistakable evidences, that Russian emissaries are busy stirring up rebellion in the Greek provinces of the empire. From the time of his landing in Constantinople to his abrupt departure, the conduct of the ambassador is a proof that he intended to proffer such terms of settlement as he expected and desired would be rejected, while by a succession of insults, he hoped to provoke the Sultan to such measures, as would give the emperor of Russia an excuse for imposing upon him still more objectionable stipulations.

As the danger of overstepping the limits within which this article must be confined, will not admit of any detailed account of the several attempts at negotiation between the parties, it must answer our present purpose to state, in general terms, the successive steps of the negotiation, which ended in the occupation of the Danubian principalities, (those of Moldavia and Wallachia north of the Danube, and tributary to the Sultan,) by the Russian troops, and the consequent declaration of war by the Ottoman Porte in July, 1853.

At the opening of the negotiations, Prince Menschikoff stated to the Turkish Minister for Foreign Affairs, the the demands of the Czar of Russia; of which the chief and the only definite one, was a guarantee of the rights of the Greek church to the Holy Places, as already described. If the abusive terms in which this demand was expressed, were intended to irritate the Sultan to a refusal—and nothing could have served the purposes of Russia so well as a refusal—the ambassador was disappointed in his calculations. Uncertain how far he could depend on the assistance of France and England, which powers had promised their sympathy, and willing to make

any concession, short of resigning independence of sovereignty, for the purpose of conciliating an insolent and dangerous neighbor, the Sultan at once acceded to the demands of Prince Menschikoff, so far as they related to the matter of the sanctuaries—ostensibly the only difficulty which had prompted the interference of the Russian power. The lull of suspense, which for the space of sixteen days followed this submission of the Porte, is a proof that the act of submission had disappointed the schemes of the Russian court, by bringing the avowed matter of dispute to an adjustment, without furnishing an excuse for fresh exactions. It is certain that the ambassadors from other courts at Constantinople regarded the question as settled. Even at St. Petersburgh, the submission of the Sultan to the demands relative to the Holy Places was deemed satisfactory; there is in fact, documentary proof that Count Nesselrode, the head minister of the Russian court, considered the whole difficulty between the two powers amicably adjusted.

It was therefore, with no little surprise to the foreign ambassadors at the Porte, that at the end of the sixteen days referred to, Prince Menschikoff, in a note to the Minister for Foreign Affairs, revives an ambiguous claim contained in his first letter, relative to certain rights and immunities of the members of the Greek Church—matters wholly distinct from the subject matter of the original dispute. In the reviving of this claim, the terms in which it is couched, doubtless with a view to prevent its acceptance, are so altered as to change almost wholly the *meaning* of the claim; and, thus, in this second letter, a new set of demands against the Porte is insisted on. Successful, and, as we have intimated, probably disappointed in being successful, in his first demand relative to the sanctuaries, the Russian ambassador now demands a guarantee of all the rights and privileges of the Greek Christians, subject to the Sultan, enjoyed by them from the earliest times; and also that whatever privileges the Porte may, at any subsequent time, confer on other Christian sects, shall also be conferred on the members of the orthodox or Greek communion—the demand being nothing less than the acknowledgement, on the part of the Sultan,

of the right of the emperor of Russia to a protectorate over all the Greek Christians of the Turkish empire!

In order to appreciate the full force of this second claim, especially in its relation to the Greek clergy, it is necessary to state, that the members of this body are in the possession of important *political* privileges—political as distinguished from their religious immunities. To the clergy of the Greek church (who, by the way, are represented as being the most corrupt body of men in the Sultan's dominions,) are confided, with reference to their people, the political power of collecting the taxes, and administering justice, both civil and criminal—having thereby not only the right to excommunicate, but also to imprison, and even to torture the members of their respective communions. To accede, therefore, to the second demand of Prince Menschikoff, would not merely have given the Russian emperor a direct control over the interests of the Greek Church, but also a very important *political* control, through the clergy, over the Greek Christians subject to the Sultan, comprising a majority of the European population of his dominions. Indeed so extravagant were these demands of the Russian court,—demands which could not be acceded to without a virtual surrender of independent sovereignty on the part of the Sultan,—that a large delegation of members of all the courts represented in Constantinople, justified the Porte in refusing compliance.

Shortly after this refusal on the part of the Ottoman Porte, Prince Menschikoff, announcing that his mission was ended, left for St. Petersburgh; not however, without proffering against the Sultan's government a *third* demand, of a nature still more extravagant and unreasonable. First, he demands a guarantee of the rights of the Greek Christians, relative to the Holy Places; next he demands the acknowledgement of a Russian protectorate over the same class of believers throughout the Ottoman empire, whereby the Czar would be able to interfere directly in all the religious, and indirectly in important political affairs, of a large proportion of the Sultan's subjects—specifying in this demand, that the same subjects shall be protected in all their rights and immunities enjoyed from the earliest times, and shall also participate in whatever privileges the Sultan may confer on other Christian sects; *now* he de-

mands that whatever transient religious privileges the Sultan may, as a special favor, grant *strangers* sojourning in the Turkish empire, shall be equally extended to the members of the Greek Church. By acceding to this third claim, the Sultan would be unable to grant important religious privileges even to a foreign ambassy, without empowering the emperor of Russia to secure the members of the Greek Church in Turkey the same favor! Of course, this extraordinary claim was not listened to.

The departure of Prince Menschikoff was followed by a message from Count Nesselrode, in behalf of the Russian court, requiring the Sultan to accede to all the claims of the ambassador, and threatening, in case of refusal, that Russian troops would be ordered to occupy the Danubian principalities. Refusing to be intimidated, the Porte persisted in not submitting to Russian dictation; Russian solders were marched into the Turkish provinces of Wallachia and Moldavia; and on the part of the Porte, war was declared against Russia, and so active hostilities were commenced.

All opportunity for negotiating between the two governments being at an end, it became the next business of the Russian court to justify its conduct in the eyes of other and interested nations. As a single proof of the conscious injustice of the Russian cause, and as an instance of the falsehood, prevarications, and conflicting explanations of the Russian government, we have only to ask attention to the two different reasons—either of which gives the other the character of falsehood—alleged by Count Nesselrode for the marching of troops into the Danubian provinces. In his letter to the Turkish Ministers for foreign affairs, he gives as a reason why soldiers will be ordered into these provinces, a material security for the claims preferred by the Russian ambassador. In his circular to the other European courts, the same minister gives as the reason for the same movement of the Russian soldiers, the ordering of the fleets of England and France into the Turkish waters![2] With such an exhibition of his duplicity, or rather that of his impe-

[2] As soon as the arrogant demands of Prince Menschikoff were made known to the representatives of France and England, in Constantinople, the allied fleets were ordered to the Dardanelles.

rial master, no one can be surprised at the inconsistent explanations Count Nesselrode gives of the mission of Prince Menschikoff; in one instance, attempting to show that the demands on the Porte had exclusive reference to the Holy Places, in another instance implying the contrary, by incidentally speaking of Russian claims independent of those relative to the sanctuaries, and in a still further instance, suffering the fact, as it were, to *leak out*, that Russia had political purposes to serve, distinct from the religious purposes of the sanctuaries, by saying that the religious ends of the emperor were already secured.

We have thus stated succinctly, though in somewhat specific terms, the proximate causes of the existing hostility between the Turkish and the Russian empires; and we think the details brought into view, are sufficient proof, that from first to last, the conduct of Russia has been as insolent as that of Turkey has been moderate and conciliatory; leaving no room for doubt, that whatever rights of interference former treaties may have guaranteed Russia with reference to the Greek Christians subject to the Sultan, (and it appears very difficult to determine what these right specifically are,) the method by which the Russian emperor has put forward his asserted claims, and the falsehoods by which his minister has attempted to explain and justify them, place Russia before the world, in the character of an haughty aggressor upon a weaker and neighboring power. And here it should be remarked, that the claims of a Russian protectorate, as already explained, is no evidence of good will towards the people over whom the emperor seeks to extend it. First of all, the Greek Christians of Turkey look upon the Patriarch of Constantinople as their authoritative head, while so far from viewing the Czar in this light, they in fact look upon him as a schismatic and usurper; besides, they regard many of the dogmas of the Russian church as no better than heresy. It may be very true, that in their natural anxiety to be relieved of a dependence on the Mussulman power—a dependence in many particulars quite humiliating,—the members of the Greek church in Turkey may be willing to *use* Russian interference in their behalf; at the same time they by no means avow a willingness to come under a Russian protectorate—having full as strong

objections to Russian as to Turkish dominion. Further, in the numerous instances in which Russian ambassadors have interfered in the affairs of this part of the Turkish population, the political schemes of the Russian court have always been apparent. There have been gross wrongs in the condition of these believers; but in every instance in which they have been relieved from such wrongs, the relief has come, not from Russian, but generally from British interference. While, therefore, the conduct of Russia towards Turkey is quite unjustifiable in view of the character of the latter as an independent government, it is at the same time to be stated, that any sympathy with the seeming wish of Russia to guarantee the rights and privileges of a dependent people—a sympathy based on the supposition of a purpose to shield a subject party from the oppressions of a sovereign party—will be every way misapplied. The real schemes of the Russian court are not what its words about a protectorate might lead some to think, a benevolent purpose to befriend an unfortunate and oppressed people; throughout, these schemes are selfish, political and self-aggrandizing.

We come now to take a view of the material qualifications of the two powers of Russia and Turkey with reference mainly to the prospective demands on their resources and vigor by the exigencies of the existing struggle; and the Ottoman empire, as being the more vitally interested in the issue of war, seems to claim our first attention.

The feelings with which all honorable minds view the aggressions of a stronger upon a weaker party, heightened as they are, in the case which has our present attention, by the unparalleled insolence of the dominant power—have had the natural effect of exaggerating the claims of Turkey to foreign sympathy, and also the qualifications of this nation to resist her encroaching neighbor. Writers who now find much to commend in the governmental affairs of Turkey, and who are ingenious in devising excuses for its undeniable short comings, had they found occasion to express their convictions under the circumstances of two or more years ago, would have found much for earnest censure, and very little for palliation. Every one who would be in a condition to judge rationally of the movements now in progress in Europe, must acknowl-

edge the necessity of guarding against this amiable weakness of human nature. Viewed in itself simply, without regard to the treatment it has received at the hands of of Russia, the Turkish empire has little claim to the active sympathy of Christian nations. Were it not for considerations of political expediency, were it not for the ulterior consequences of Russian advancement, especially were it not that, in the origin of the existing war, Turkey is a grossly injured party, no enlightened public sentiment could counsel interference for the preservation of the Sultan's power. A government which, like that of Turkey, has dominion over an immense population, extending over a territory equal to any on the globe, containing in a high degree every natural resource for agriculture, commerce, and even manufacture, and which, by its own confession, is nevertheless dependent on foreign aid to protect it against outward assault, certainly gives evidence of wasted bounties, neglected opportunity, and effeminate administration, to a degree which must forfeit all claim to the respect of other and physically less favored nations. Though our limited space will admit of only a brief summary of facts relative to the Ottoman empire, yet, as we proceed, enough will probably appear to justify the conviction, that, while the efficient resources of this empire are unpardonably limited, if left to its own unaided exertions, its chances against its northern foe wear any thing but a hopeful aspect.

In the outset of an attempt to give a description of the Turkish empire, we find an evidence of its near approach to barbarism, in the circumstance that there are no statistics of its population; nor indeed any means by which to form even a rough estimate in this particular. In European Turkey, (and we confine our remarks chiefly to this part of the empire, as being more directly involved in the war,) the population has been variously estimated all the way between eight and sixteen millions. The Sultan himself cannot tell which of these widely different estimates, is nearest the truth. Such a degree of ignorance on so important a point, indicates little progress in civilized and enlightened life.

We naturally look to the army, as the immediate defence of a nation against foreign aggression. The success

of the Turkish arms in the principalities, at the opening of hostilities, attests the bravery of Turkish soldiers. It is certain that the Sultan's army, what there is of it, is in good condition—well fed, well clothed, and promptly paid. But when it is considered, that none but Mussulmans are suffered to enlist, and when it is added, that in European Turkey, the Mussulman comprises but a fourth part of the population, it becomes evident that the army defence is proportionably small. Though the whole army, including, besides regulars, the reserves and auxiliaries, is nominally about half a million, the Sultan can probably bring into the field not much over two hundred thousand;[3] a force altogether inadequate as a defence against Russia. Further, the best soldiers are ineffective without competent officers; and herein the Turkish army is deplorably weak. There is scarcely an efficient officer, native born, in the empire,—Omar Pasha, though Turkish by education, is not so by birth. The Sultan's only hope in this vital particular is in foreign aid. It may be thought that experience will soon remedy the defect; but in a contest with Russia, the Sultan cannot afford much time for experience. Besides, if past experience has not developed good officers, what reason is there to think that further experience will avail? It is also to be considered, that the circumstance that the Mussluman population has never been able to furnish materials for properly officering its army, does not speak much for the strength of a government which relies exclusively on that population for defence.

With reference to the Turkish finances, the sinews of war, the state of things is not flattering. It is true, there are differences of opinion on this point; yet, the methods resorted to for raising the government's revenue, prove that, from the nature of the case, the finances of the country cannot be flourishing. The revenue is secured chiefly by tithing the produce, and also taxing the same, and by the capitation tax, paid only by the Christians as an equivalent for exemption from the conscription,—methods, which, besides being unequal and calculated to depress

[3] The above estimate is given on the authority of Ubicini, as referred to by the article "Turkey and Russia," in the London Quarterly Review, for January.

industry, are still more objectionable because of the corruption of the officers charged with the duty of carrying them into effect. A large proportion of the sum raised as revenue, is embezzled by the collectors, before any part of it reaches the government treasury. The fact too, that the government imposes a much larger duty on exports than on imports, shows that its method of raising its revenue must discourage the industry of its subjects, and hence diminish the sources of revenue. Then the land tenures, so far as they bear on the agricultural labors of the people, and hence upon the finances of the government, are the worst that could be devised. Till quite recently, none but Mussulmans could hold landed property; and these, to protect themselves from taxes and confiscations, have for most part given the fee simple of their lands to the mosques—reserving only a right to the produce. Land thus transferred is ever after inalienable, free from taxes and confiscation; and hence of no direct benefit to the government. The effect of this system of land-tenure on the resources of the country may be inferred when we add that by the Mussulman law, no change, and hence no improvement, in the cultivation of the soil held by the mosques, can be tolerated, while more than two-thirds of the landed estates in Turkey, are now hopelessly in the possession of the ecclesiastical establishments. In view of these facts, it is easy to believe, that the finances of the government cannot be at all equal to the present great emergency. In the same connexion, we may be permitted to ask, what shall be said of a government or people possessing a soil and climate of almost unequalled natural advantages, under which so barbarous a state of things is found to exist?

A serious cause of inefficiency in the Turkish empire, is in the weakness of the central government. The power of the Sultan is rather nominal than actual. Virtually, the reins of government are in the hands of the pashas—a mere oligarchy, and like all oligarchies, ruling solely with a view to the selfish purposes of the several members. Hence, in Turkey, merit finds no reward at the hands of the ruling power. Offices are distributed among favorites, and without regard to essential qualifi-

cations. In no government is this form of corruption more general and deleterious than in Turkey.

We can here name but one other element of weakness in the Sultan's dominions; and this, as will be seen, is of a serious nature, and full of danger to the continuance of the Sultan's authority. In Turkey in Europe, where the struggle is mainly to be determined, the Mussulman, or dominant race, comprises but a fourth part of the population; while of the other three-fourths, a part will seize any opportunity to give "aid and comfort" to the aggressor, another part look on with comparative indifference, while only a small minority will show active sympathy for the existing government. The Greek Christians alone are twice the number of the Mahometans; and though little inclined to exchange the Sultan's dominion for that of the Czar, may nevertheless be tempted to take advantage of the proffered protectorate, to further their purposes of independence—to their own cost, we have no doubt, should Russia's schemes prove successful. The kingdom of Greece, which owes a nominal allegiance to the Ottoman government, has given many proofs of a willingness to improve any opportunity which promises to relieve itself of a confession of dependence on the Sultan's power.

Such then are some of the elements of weakness in the empire of Turkey;—the whole military defence in the hands of a race good enough as furnishing common soldiers, but unable to provide efficient officers; a condition of finances by no means adequate to the emergencies of a prolonged struggle, and the terms of land-tenure and the state of industry such as to prevent any great increase of government revenue; division, corruption and consequent inefficiency in the administration of the government, owing to the circumstance that the actual power, not centering in the nominal head, is in the hands of a selfish aristocracy; and a large subject population, which as being, in a great degree, shut out from the privileges of the dominant race, are in the aggregate unfriendly to it, and promise to embarrass rather than to assist its endeavors against the northern foe.

It should be stated, however as tending in some degree to counteract these defects in the Ottoman empire, that

the constitutional reform of 1839, which recognized (the government has never extensively enforced,) the equal civil rights of the Christian population, has done something to conciliate opposition from that quarter, and, at the same time, has quickened the industry of their people, thereby helping the resources of the country, and infusing vigor into the operations of the government. Great improvements have also been made in the filling up and the disciplining of the army, which despite its want of effective officers, is certainly in a much better condition than in former years. Too much reliance, however, must not be placed in the reforms which have thus raised the credit of the Sultan's government. The improvements of which so much has been said, are the results of foreign influence *forced upon* the government, and not developed *out of* the vitality of the nation itself. Reforms which do not spring from the inherent energy of a people, cannot promise to be of lasting effect.

As an offset to the weakness alleged against the Turkish government, it should further be stated, that the Mussulman population—on whom the business of defending the empire rests, and who, taking Asiatic Turkey into the account, comprise much the larger part of the Sultan's subjects—are fanatically devoted to the Sultan, ready to peril life and all in his defence. The zeal of the soldiers, strengthened by the well-founded conviction, that, in the present instance, they are fighting on the side of justice, against insolence and aggression, must for a period certainly, give the army almost resistless vigor as directed against its ruthless invader. Still, the condition of the nation, considered in all particulars, both of weakness and strength, cannot warrant the hope that, unaided by other powers, Turkey can make a protracted resistance to the formidable power which has threatened its well being. The issue left wholly with the two nations, Turkey, at no very remote period, must fall before the assaults of its Russian foe.

In passing to consider the material condition of the Russian empire, with reference to the part it must take in the war waged against its aggressions, we can have little occasion to dilate on its elements of strength as a hostile power. Its government, purely despotic, and hence

the strongest in kind of all forms of government, ruling over sixty millions of human beings, comprising a ninth part of the human race,—its territory embracing a seventh part of the terrestrial globe, immense portions of which are naturally prolific of every physical resource, rendering its people wholly independent of foreign intercourse,—its emperor head of the church, as well as of the state, and hence blending the homage which his subjects feel toward him as a sovereign, with a superstitious awe for his person as the vicegerant of heaven on earth, —embodying all these elements of strength, the Russian empire, as a war executing power, can rank second to no nation on earth. To those whose sympathies are with the enemies of Russia, the colossal magnitude of its power presents a discouraging aspect. The conviction indeed seems quite general, that the present danger threatened by Russian ambition can be averted only by almost superhuman exertions on the part of the allied powers of Turkey, France and England.

Admitting, as the statements already made have admitted, the very great warlike qualifications of Russia, we are, after all, inclined to believe that the effective resources of the empire are overrated. We think it can be shown, that along with its elements of power, are associated elements of weakness, which may reasonably go far to diminish the fearful estimate of danger which the threat of Russian aggrandizement so promptly inspires.

And first of all, it will not be pretended, that great extent of territory, or any amount of population, or any measure of inherent (we do not say developed) resources, or any absoluteness of power, or that all of these, are sufficient to constitute a force at all equal to what the general impression presumes the Russian force to be. Great extent of territory may weaken rather than strengthen the capabilities of a state—the history of the ancient Greek and Persian struggle shows how impotent are mere numbers as opposed to method, intelligence and heroism—natural resources are good in an emergency only so far as they are developed—mere absoluteness of power can avail little, except as combined with other favorable conditions of strength. Now while it is very true that Russia can give other proofs of efficiency, besides absoluteness of

power, inherent resources, population and territory, we think that, in estimating these extra capabilities, the public mind is guilty of some exaggeration; while, as we have already intimated, sufficient allowance is not made for weaknesses inherent in the nature of the empire.

What makes Russian despotism, population, territory and resources chiefly formidable, is, of course, the military organization; and what gives a military system effectiveness is the readiness with which the people rally round their chief, and the facility with which the resources of a country can clothe, feed, pay and transport a military force. In no country can there be an efficient army, unless the physical means of which the country is capable, are in some good degree developed. Now let it be remarked, that most of the accounts which circulate with reference to the effectiveness of the Russian army, and the amplitude and developed condition of the capabilities of the country, come to us from Russian sources; let it also be remarked that it is a part of the diplomatic skill of Russia, to make the world believe its power to be resistless—thus making the reputation of power answer the purpose of reality; and further let it be remarked, that a disregard for truth is proverbial of the Russian character. It is, indeed, a circumstance calculated to throw suspicion on the truthfulness of statements coming from officials in the pay and fear of Russia, that while there is comparatively little in its history to justify the popular notion of the warlike strength of the empire,—for its great success in the matter of aggrandizement, is owing far more to the diplomacy, in which its statesmen are unequalled, than to the sword,—there is much in its history to warrant a contrary conclusion. In no instance has the reputation of the Russian army on paper, been sustained by its reputation in the field.

At a time when the official accounts made this army number over a million soldiers, the utmost efforts of the government could not march into Poland much over one hundred thousand, though the emperor had ordered twice that number into the service. It is true, the downfall of Poland followed; not however because of the efficiency of the Russian military system, but because of the divisions, the intrigues, and the foreign promises,

which betrayed and ruined that unhappy country. It was not the Russian army, but Russian diplomacy that secured the treaty of Adrianople in 1839, by which Turkey surrendered the control of the mouth of the Danube and the possession of important Asiatic ports on the Black Sea. If, however, such facts can not be taken in evidence against the efficiency of the military power of the great empire, seeing that, in both the cases referred to, the schemes of the empire succeeded, we have to refer to the long contested struggle against the Circassians. For twenty years have the latter substantially maintained their ground against the invader, though army after army has been sacrificed to bring them—in all not numbering over two hundred thousand—into subjection; and at this day, Circassia is independent. The only explanation by which the Russian court has sought to excuse these successive failures, is the absurd pretence that the Circassian war is only used to discipline the raw recruits of the army—a pretence based in a falsehood, seeing that in several instances, the best forces of the empire have been ordered against the Circassians.

The actual weakness of Russia as compared with its appearance of strength, becomes evident as we look into the specific causes which impair its vigor and limit its resources. And, first, one cause of its weakness, as a war-making power, is in the nature of the population, itself. With the exception of the inhabitants dwelling chiefly in the vicinities, and confessedly very large vicinities, of St. Petersburgh and Moscow,—vicinities, which, as being in contact with western Europe, are, in fact, Western rather than Eastern in character,—the people of the empire, as furnishing materials for the army, are of but little account. Hardly any part of Asiatic Russia, in which are found such tribes as the Kamtschatkans, Ostiaks, Samoiedes, and similar effeminate races, could give the emperor the least military aid in an aggressive war. The large territories of Archangel, Olonetz and Vologda, in the northern part of European Russia, have never furnished the empire with soldiers. Siberia provides a prison for convicts, but no recruits for the army. The numerous tribes in the vicinity of the Ural and Caucassian mountains, so far from furnishing the emperor

trusty soldiers, require the presence of such to keep them in subjection; a fact which explains why so few soldiers could be brought into Poland and into Turkey, in the cases already referred to. It is a mistake to suppose that all the Russian subjects are attached to the emperor; his rule over the more distant parts of his dominions has been too despotic and cruel to admit of much affection for his person or government. Indeed, in the recent battles of Oltenitza, blows had to be resorted to, to bring the soldiers into the conflict. We suspect, that in the progress of the existing war, the weakness of the army, from the cause just named, will prove more serious than people are in the habit of supposing. Of course, in all this we do not question the fact, that the Russian military organization is positively, and as compared with that of any other nation, a formidable force. The Imperial Guards—which as coming under the direct inspection of the emperor, are enthusiastically attached to his person, and are a well disciplined and well equipped body—number in the neighborhood of one hundred thousand men—forming, indeed, the flower of the whole army. The territory from which the guards are drawn—chiefly that within the vicinity of the capital, and in extent, though small as compared with that of the whole empire, large as compared with that of other European nations—is not only ready with its enlisted reserve, but, in case of emergency, could otherwise greatly increase the bulk and effectiveness of the emperor's force. The Cossacks, many of whom came from the Black Sea shore, are also numerous; and, though believed to have deteriorated within the term of the last generation, are an efficient body. It is thus easy enough to show, that the military strength of the empire is colossal; at the same time, we must insist, that in view of the numerical extent of the empire, the army is, and must be, comparatively small.

Turkey excepted, in no other country in Europe are the means of transportation so poor as in Russia. With the exception of the route between St. Petersburgh and Moscow, there is not a rail road in the empire. Canals are almost equally rare. The roads are poor, and during many months of the year quite impassable. Even the rivers, with which Russia is so bountifully supplied,

through the neglect of the government, are navigated with extreme difficulty. On the Volga, for instance, the best of Russian streams, navigation is slow, and, in consequence of its numerous bars, subject to constant and tedious interruptions. This state of things, rendering it impossible for the government to move its troops with the promptness which success in an aggressive war usually demands, must greatly impair the efficiency of the empire in its present contest. Let it be added in this connexion, that though Russia contains a large population, its territory is nevertheless *sparsely* populated; and herein does the great extent of its territory, taken in connexion with its imperfect means of transportation, became a serious element of weakness in the empire, as an aggressive power.

Again, the great physical resources of the empire are deplorably undeveloped. Agriculture is at its lowest stage. The soil, though in many localities equal to any the sun shines upon, under the cultivation of the serfs, who, as having no interest in turning their labors to any account, and who, using only the rudest implements, being too ignorant to work effectively with better ones, even if placed in their hands,—does not yield a tithe of the products of which it is intrinsically capable. It is in fact the necessity of a despotic government to keep its peasant population in a condition of degradation and poverty. Hence it comes to pass, that although the agricultural and other resources of the country may be sufficient to enable the people to live within themselves, they are by no means adequate to the sustaining, for any great length of time, the efficiency and completeness of its military force.

Another circumstance which cripples all the operations of the government, is the incorrigible dishonesty which characterizes all the transactions of the Russian officials, who compensate for the smallness of their pay by a systematic plunder of the nation's appropriations. In no one thing do these officials find greater opportunity for embezzlement than what is furnished by the government stores —particularly the army commissariat; and hence it follows, that the soldiers, despoiled by the public plunderers, are wretchedly fed and clothed. Time has never been able to eradicate this heinous evil in the Russian army. More soldiers die of want, cold, and disease, that from

the swords or muskets of their avowed enemies. At the opening of existing hostilities, more than twenty thousand Russian soldiers stationed in the Principalities were prostrate with disease. With the exception of the imperial guards, the Russian soldiery, in consequence of the want and disease growing out of the plunder of the commissariat, is the poorest of any in Europe. The only safeguard against the evil we here speak of, is the personal inspection of the emperor, which from the nature of Russian affairs, distributed over so wide a surface, must be extremely limited.

In view of the facts now stated, it must appear that whatever may be the actual strength of the military organization of Russia, her numerical resources considered, she is relatively weak. Russia is weak in the particular, that her population, as a whole, is unfit for aggressive war—the larger proportion of her territory being unable to furnish recruits for her army, while in many localities the native tribes, being unfriendly to her government, require the presence of armies to keep them in subjection; she is weak in the particular, that her means of transportation are extremely limited—limited from the badness of the roads, at many seasons of the year impassable, from the imperfect navigation of the rivers which art has not improved, and which, in the cold months, are closed to all travel, and from the natural impediments of a domain so great in extent; she is weak in the particular, that her immense territory is but sparsely settled, thus losing the efficiency which comes from compactness of population; she is weak in the particular, that her intrinsic material resources are poorly developed, and in no condition to give permanent support to large invading armies; and she is weak in the particular, that the dishonesty of her officials, diverts the appropriations of the government from their intended uses, while it robs the army of its means of support, comfort and health, and in this way vitally impairing what amount of numerical force may be brought into the field of active service. Will it be a matter of great surprise should the result of the present war prove that the Russian power, instead of being a gigantic foe, is rather a gigantic imposition? At all events, the aggressive strength of Russia, bears no manner of proportion to the

number of her population, the size of her army, the extent of her territory, and the intrinsic capabilities of her soil. Russia may indeed be the strongest nation in the world; but her soil, population and resources considered, her government is the weakest of any in Europe.

We must however allude, in this connexion, to one particular, wherein resistance to Russian ambition becomes peculiarly difficult, and which may, (though we hardly think it will,) in the end, discourage the efforts of the allied governments against the northern invader. We allude to *the patience* with which the emperor can pursue his schemes of aggrandizement. It is to be remembered, that this despot cares nothing for the lives, the homes, or the property of his subjects; and should the exigencies of the war he has provoked, render of avail the policy which, a generation ago, made the burning of Moscow arrest the progress of Napoleon and ruin his armies, there can be no doubt, that it would be promptly resorted to. Should an allied fleet blockade the ports of the Baltic and the Black Sea, and should an allied army, too strong for attack, line the shores of the Danube, the Russian armies can afford to retreat, and, burning the country after them, make pursuit impossible. In case of such a policy, the elements of Russian weakness, as an active aggressor, already recounted, become the defence of the empire. Should the emperor refuse to fight, the extent of his territory, the sparseness of his population, the undeveloped condition of his resources, and the difficulties in the way of transportation, must render him inpregnable against permanent invasion. And how long can French perseverance, and England's reluctant resolves, hold out against a warfare so strange, and which promises so little of glory, and of permanent success? Possibly Russian barbarism may do (what in view of its internal enemies we incline to think it will not do) the work for which the active operations of the armies are unequal,—wear out the patience of its enemies, and in this way substitute an effective diplomacy for a tedious and unpromising war.

Before directing attention to what we have laid out as a third division of our subject,—the probable future of the Mussulman power in Europe,—it seems proper to say

a word relative to the position of other nations with regard to the war in the East. England and France have allied their forces with those of Turkey, and promise to resist Russian aggrandizement till resistance proves either successful or hopeless. It would be a mistake, however, to infer from this, that the two Western powers are actuated by any sympathy for Turkey. As the owner of a profitable empire in the East, England can never consent to see her Indian possessions put to the hazard which must accompany a Russian occupancy of Constantinople, controlling the Dardanelles and the Black Sea. As a continental nation, France has a direct interest in resisting Russian aggrandizement in season; and can never feel safe in any issue, which shall admit a Russian fleet into the Mediterranean Sea. The Western powers will be enthusiastic in prosecuting measures to keep Russia out of Turkey; they will not be so enthusiastic in efforts to maintain the independence of the latter empire. As having in charge the business of keeping down a subject population, Austria and Prussia will strive to maintain a neutrality during the existing contest. Should the course of events compel them to take an active part in the war, with which party they will take sides, intelligent statesmen are unable to predict.

Having in our progress thus far, given, somewhat in detail, the causes of the existing war in the East, and having stated some prominent particulars in the respective circumstances of the two nations directly interested in the issue, we must, before dismissing the subject, briefly state what appear to be the religious and political prospects of the Mussulman Empire, in case the present aggressive scheme against it should be defeated.

The question of the destiny of Turkey, so far as depends upon the interference of the nations now pledged for its defence, appears to meet with three different solutions on the part of those who assume to guide the public sentiment. One party, assuming that this empire, being dependent on foreign sympathy, is not independent in fact, and hence unworthy to be ranked as a separate power, takes the ground, that the time has come to drive the Sultan out of Europe, and to partition his European dominions among the Western powers! The

serious difficulty in the way of amicably adjusting the terms of partition, perhaps quite as much as the gross inhumanity of the scheme, keeps this party from being very large, though it is not without an influence in the counsels of the governments. A second party, professing to foresee, that in case the present war should become general, the European Christian subjects of the Sultan will strike for independence, avers, that in case of such a contingence, it must be unnatural for Christian nations to take part against these subjects in support of their Mussulman rulers—the more especially, as the now dominant race is by far the smaller party; and hence the proposition to erect out of the rebellious Christians a new empire, which, as being independent, and having in its dominant party progress, enterprise, and intelligence, must prove an effectual and permanent barrier to the Russian power. This plan, though commending itself to Christian sympathies, and at first view seemingly practicable, is nevertheless attended with difficulties in the circumstance that the Christian population itself is by no means an harmonious body, but is an assimilation of parties differing in race, language, sympathy, and ecclesiastical affinity—difficulties thought to be serious enough to forbid any immediate attempt to carry the plan into effect. A third party propose simply to protect the Ottoman empire from outward enemies, and leave its destiny to the natural workings of its inherent elements, whether of prosperity or decay; to do nothing to advance its dissolution, but give it an opportunity to reform itself into a self-maintaining state, if its inherent capabilities are equal to such a result. This is evidently the course of justice and humanity, and as being the only practicable method, is the one that will probably be pursued, should the empire be saved from its present danger.

With regard to Turkey itself, it is difficult to believe, that its integrity as an independent empire can long be maintained, at least, in Europe even should it come safely out of the present crisis. In Europe, the present dominant race comprises, as before stated, but a fourth of the population; and it does not seem probable that the large majority, comprising too the enterprise, wealth and intelligence of the country, shall remain in perpetual subjection.

The military system, which can admit only Mussulmans into the army,[4] must tend, in a marked degree, to weaken the ruling, while it virtually strengthens in a proportionate degree, the subordinate parties. It is, indeed, matter of fact, that while the Christian population rapidly advances, the Mussulman race as rapidly declines. This circumstance of itself must in time lead to the extinction of Mussulman dominion. History too, shows that it is only while a conquering, that the Turks are a vigorous people. Ever since the armies of Poland put a stop to Turkish conquest, the Turkish empire has lost in vigor, enterprise and territory. And then, can it be the order of Providence, to give, in perpetuity, a region in many particulars not excelled by any other, to a people, whose very creed compells them to smite the land with barrenness.

Much has been said of the reforms introduced into the Turkish government about thirty years ago, as giving the present affairs of the empire a more hopeful aspect. It is not to be denied, that to the present generation, Turkey had given signs of fresh vigor; so much so indeed, as to lead many to believe, that her power may recover the efficiency of pristine days. Yet, the very reform which gave the Christians of the empire equal civil rights with the Mussulman race, must, in the end, *hasten* the downfall of the very government into which it has infused present life and strength! Whatever tends to elevate a subject party, without securing an equal advance to the dominant class, is only preparing the former the more effectually to assert and maintain its independence. The reforms in Turkey have certainly given the government for the present an increase of strength; but in doing this, it has put the Christian subjects in a position to prepare for deliverance from Mahometan dominion. Further, the improvements exhibited by the Ottoman empire are inconsistent with the religion of the state, do not come from the intrinsic qualities of the ruling race, are in fact, an excresence *forced upon*, not developed out of the

[4] Recent accounts state that Christians have been suffered to enlist. If these accounts are correct, the result will indeed be to strengthen Turkey for the present crisis, but to weaken the Mahometan ascendency for the future.

government. Reforms standing on such a basis, cannot promise much durability of good.

Whether, therefore, we consider the fact, that in Europe, the Ottoman power depends on a small minority of the people, a minority which the military system continually makes smaller; or the fact, that the present inactivity of the Turkish character is clearly the torpor which accompanies decay; or the fact, that it can hardly be the order of providence to retain a people in possession of advantages, which they are religiously disqualified to use; or the fact, that the existing reforms of the Turkish government can only strengthen a discontented majority to rebel against it,—every thing goes to show, that the term of Ottoman dominion is relatively of short duration. The rule of the successors of the Prophet has fulfilled its mission; and at no very distant period, the effeminate Mussulman, having proved his incompetency to use with any degree of wisdom the bountiful opportunities which nature has placed in his hands, must surrender his dominion to another, under whose ascendency, the capabilities of the soil, climate and intercourse with surrounding nations, shall be developed, and made to contribute to the general well-being of the world. With nations as with individuals, fidelity to the trusts of providence is the essential condition of permanent ascendency; wanting in this, it appears to be the retribution attached to a violation of the righteous law of heaven, that Mussulman dominion shall soon be extinct as an element of European government.

G. H. B.

Art. XVI.

Precedents and Principles.

A Fast Day Sermon.*

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannuleth, or addeth thereto. . . . And this I say, that the covenant that was confirmed before, . . . the law, which was four hundred and thirty years later, cannot disannul, that it should make the promise of none effect." —Galatians iii. 15–17.

The early church was agitated and shaken by the question of race in its bearings upon the title and the rights of spiritual citizenship. When the domain of the gospel widened beyond the boundaries of Palestine, when new territories were added by the victorious preaching of Paul and Barnabas in heathen states, the problem arose among the Jewish believers, particularly in Jerusalem, on what terms shall the converts from heathenism in Antioch, in Cyprus, and in the Cilician towns, be received into the communion of the church? The strict Jewish believers contended that all Gentile converts must enter the church through the Levitical door. For, the religion of Christ, they said, was the fulfilment of Messianic prophecies uttered only to Jews,—the completion of contracts and covenants solemnly made with the Jewish people, to the everlasting exclusion of other races, and which date back as far as the giving of the law on Mt. Sinai. They claimed the right to impose their religious institutions on the Christians in the new Gentile territories, to force them to keep all the rites of Moses, and thus to become spiritually Jews, on the ground that a Christian was simply a perfected Jew. Any broader theory of church membership and ecclesiastical legislation, they urged, would be irreverent towards the Mosaic law, and inconsistent with their own vested spiritual rights as a nation.

* The sermon here printed was preached in the Hollis street Meeting-house, April 6th, 1854. The writer, finding it difficult to recast it into an essay, has preferred to publish it in its original form, and to throw the thoughts suggested by the passage of the Nebraska Bill, against which the sermon was a protest, into an appendix.

Here, then, was the knotty problem of *race* perplexing the councils of the church and even of the apostles. St. Paul at once took the ground on this question, that the Jewish law was local; that it had no authority for any other than Hebrew people; that the Israelites had no right to impose it on new believers beyond the domain of Palestine; and that the soil of the church would wither if it should become dominant. Let what is local be local, he said; but the great principle for the government of the church must be the doctrine of *justification by faith.* That is, persons from every nation may become members of the Christian community, and be just as welcome as any Jewish believer, and partake in all the privileges and hopes of the gospel, on the terms of filial faith in God, through Christ. This principle, so much broader than that of the Jews, being established, Paul thought that the way was open for the boundless spread of Christianity as a universal religion, and for the spiritual regeneration of the world.

But it concerns us especially now, to look at the argument by which he fortified this principle of justification by faith. He maintained, not only that it was the principle which Christ revealed, but that it was sanctioned by precedents in those very Hebrew records and traditions which the Jews clung to as supporting their claims. This was his logic. Your Jewish stock is descended from Abraham, and you claim your exclusive privileges on the ground of that lineage. But Abraham was a Gentile when he was accepted of God, and he was accepted on the ground of faith, while yet a Gentile. So the principle of justification by faith dates back in the Old Testament to the very fountain head of the Hebrew nation. The law, he continues, on which you found your ritual sanctity and base your claim to favoritism, was not given till four centuries after the call of Abraham, and we read in the call of Abraham a promise that, sometime in the far future, a descendant of the patriarch should appear, in whom all nations and families of the earth shall be blessed. The broad promise, therefore, is before the narrower law, and cannot be abrogated by the law, since the first covenant must stand by right of priority, and also by right of greater generosity, and therefore of higher sanctity in its terms and spirit.

St. Paul appears in this argument, and in the passage we have quoted for a text, as a spiritual statesman, and his example illustrates the fundamental duty of statesmanship. His language shows what a pure and honorable mind thinks of compacts. "Though it be but a man's covenant," says Paul, "yet if it be confirmed, no man disannuleth or addeth thereto." The idea had never intruded upon his brain that a compact once ratified could be treated as a slight matter, a brittle convenience, to be snapped and thrown away at option. Much less had he fallen to the conception of a covenant, as something which could be disannulled after one party had obtained its full share of the benefits, and just at the moment when the share of the other party fell due.

But not to dwell upon this point now, the example of St. Paul shows us how the mind of a statesman should look for precedents among historical records and traditions. In that violent controversy of Jews with Gentiles, in the early church, Paul clung to the broadest principles he could find in the annals of the Old Testament. The Pharisaic Christians were quoting petty technicalities from Leviticus, to hamper the freedom of Gentile converts, and to barricade the avenues to the church from heathen lands by a prickly hedge of ritual. But Paul said: the point of light in your traditions is the broad principle shown in the call of Abraham, and the generous promise of God to him, which ensures the highest benefits at last to all people. Keep your eye therefore on that as the pole-star in your records. Kindle your sympathies, enlarge your charity, nourish a joyous faith in the comprehensive purpose of heaven, by studying that principle and by following the suggestions of that call. And if any thing in your law seems inconsistent with its liberality, do not fetter the principle by the law, but interpret the law in the light of the principle; since the law is later and the principle is nobler.

These results, therefore, we derive from the language which St. Paul used, and from the attitude in which he stood in regard to that Gentile controversy in the church —that the precedent which involves a broader principle of justice and humanity must take rank of all other precedents in the respect of a statesman;—that to give up a

principle for a technicality, however subtle the logic may be which fortifies the technicality, is to go down on the scale of sanctity and to exhibit infamy of intellect; since the providence of God must not be presumed to narrow as it advances,—must not be presumed to leave broader principles behind and take up lower ones, or to sanction such a course in human government.

These ideas, which guided Paul as an eclesiastical senator, an apostolic legislator, in dealing with the religious records and statutes of his nation in a great crisis, where the extension of religious freedom far out into new territories was at issue, are equally applicable to questions of political statesmanship. They are particularly applicable to that momentous problem now before the American Congress, and meditated by the American people, of covenants and compromises bearing upon human liberty and the future prosperity, or guilt, of territories and states. I ask you to think of it, to-day, in a religious light, in the light of sentiments and of an example drawn from the Bible.

I trust there is no one here who accords with the strange sentiment that religion has nothing to do with this question, that it does not come at all under the jurisdiction of the pulpit, and that it must be argued and settled simply by reference to constitutional law. In regard to every question that relates to human rights, I ask you if there is not an *eternal truth*, as well as a conventional legality; I ask you if there is not a clear, intense and holy light in which it can be searched and judged, as well as a light elicited from temporary statutes and the collisions of acute legal intellects in congressional debates. If there is such a light, if there is an eternal equity concerning all disputes in which the rights of man are involved, ought we not to seek it? Is it an unwarrantable interference of the ministers of religion with politics, if, sometimes, they ask that the greatest questions shall be lifted out of the arena of politics and set in the light of permanent principle,—removed from the moonlight atmosphere of expediency and of human wisdom, especially removed from the murky gloom of the caucus, or the committee-room, that they may be read in the blaze of the sun-shine? In this country we are all legislators. The great question

I have just referred to as now in suspense, is to be settled by the tone of feeling which is struck out of the people, and which will vibrate back into the congressional hall; and is it an impertinent intrusion of the pulpit beyond its sphere, if it appeals to the people to exercise their minds upon it, and to use their responsibility as though it is a matter of everlasting consequence, as though not only civil relations, but eternal distinctions of right and wrong, are to be affected by it?

I do not say this by any means as palliation of my own choice of a topic this morning. Heaven forbid, brethren, that I should stay a week with you after the necessity of making any semblance of apology for treating a great religious question in your presence, because, for the moment, it is involved in politics. But I allude to it because there is not among us any thing like the conviction there should be, of the importance, the tremendous importance, of great political questions in their relations to religion, and of the transcendent moral interest attaching to statesmanship when a great initial step in civil polity is to be taken, and a fundamental law is to be altered, or ordained. If people generally had any adequate sense of this importance, the pulpit might safely refuse to touch any such question, for there would be no danger that they would not always be decided right.

Do we think seriously and religiously enough of the office and obligations of a legislator? It is a very small question whether the pulpit has, or has not, the right to deal publicly with matters of statesmanship, compared with the question whether the people have a proper conception of the immense trusts and responsibilities of civil eminence and authority. How the sentiment of religion can ever be dissociated from this position, I cannot imagine. And yet do we not know that the prevalent conception of the office of religion has been, that it is a matter relating chiefly to the individual in his more private relations—so that we may believe that the law of God holds him, as to the purity of his thought and the rectitude of his intentions, in his home and his dealings with his neighbors, but that when he rises to a great representative position, his highest allegiance is to some national *code*, yes, to some party, whose interests so easily shape

themselves into the great objects of public labor. This is the root of all our monstrous legislation—the divorce of religious feeling from those offices and relations of life upon which it should press most seriously—a lack of insight into the nearness of the Capitol to the most searching laws of religion.

Is my private conduct a matter of moral consequence? do eternal laws of right and wrong control my disposition or intention to lie to my neighbor, or cheat him out of a few dollars?—and is my act as a *legislator*, by which I may *ordain* a lie, by which I may perpetuate a fraud, not upon one man, but upon *thousands* of my fellows, a matter to be judged by less searching standards of right, a matter wholly under the dominion of temporary statutes and party exigencies? This question seems ridiculous to you, no doubt, as you listen calmly in a church,—seems too clear for debate. But how far is it from being clear in life? How many a man is there in this country, whose perception of moral responsibilities is clear in private relations, that would yet break through them by his intellect as soon as he should come into a senatorial position,—who would shrink from the idea of injuring his neighbor, or of kidnapping a brother man, by any personal act and malice, and yet would vote for a law which exposes thousands to the perils of kidnapping, and enthrones a right to inflict the deepest injuries, without any compunctions of conscience or the loss of one night's sleep! Is there not a singular and organic defect of moral perception in such a general state of mind, almost an inversion of the grade of sanctities? Why, if the pulpit of this country should preach, through any prominent representatives of it, the lawfulness of personal malignity, the Christian legality of deeply injuring a brother man who never injured us, what moral indignation would be excited against such teaching! Yet the teaching would be mere breath; and the very men who might be foremost in their execration of such a doctrine, would have little compunction, it may be, in establishing that very doctrine in a statute-book, knowing that it would be executed in a thousand instances, and breathe blight and misery over countless hearts.

Again then we say, simple and commonplace as the sentiment may seem, that the radical trouble in our poli-

tics is the strange feeling in men, that their public action is further isolated from the law of right than their private conduct. The conscience needs more sensitiveness to intellectual duties and the great trust of power, more imaginative grasp and sweep, so that the mind can take in at once the breadth and reach of the consequences that may flow from a vote or a speech up in the high places of authority, in some critical season.

We judge the morality or religion of a statesman generally by the purity of his private life. We think it enough to say of him, after he is gone, or whenever his character is up for criticism, that he was a temperate man, that he was genial and affectionate, that he was reverent towards the Bible and the church, and quite exemplary in most of the social relations. And of course this is all important to the completeness of virtue. But the *great* thing to be asked is, how did he use his intellect and his influence in his high station? It were better for him, I believe, in the sight of God, that he be guilty of many breaches of private morality, than that he act in his public capacity with an irreverent mind;—better to say of him when he has gone to his account, 'he was often intemperate, and he left his debts unpaid, but he always felt his vast responsibility as a legislator, and would never vote against the spirit and the interest of liberty,' than to say of him 'he was a pure man and a praying man, he was very strict in private cleanliness and culture, but he did reach out his arm from the Senate House to stab a great cause; he was willing to enact a lie against the fundamental idea of his country; he had no scruple about breaking a great compact on mere pretexts, or about throwing down the legal ramparts that resisted the spread of an enormous evil.' I say when we are to judge a statesman's morality, look more to his votes than to his mere private acts; ask if he has ever cheated humanity, as well as whether he ever defrauded his neighbor; ask what right or wrong he has helped to establish for the future, when he has assisted in laying the foundation law of a State, as well as how scrupulous he was in offices of private devotion, and how reverent towards the Old Testament as a record of the perfect will of God.

Brethren, we often talk of a despot's power as some-

thing terrible when it can be used against human rights and the sentiment of freedom,—and yet it lasts but a few years. The next despot, if more benevolent, may undo its mischief. At most, it endures but for a generation. But the power to ordain a fundamental law, such power as is often entrusted to the chief legislators of our country, reaches far beyond a generation. It may settle the character of a State. It may fix for centuries the passions and habits of a people. It infuses a quality into the very life-current of communities, which represents, for ages, the power of men who simply passed a vote, or made a speech, once in a legislative hall. In private life, these men may possess no greater weight of opinion or breadth of influence than belongs to a thousand others equally good with themselves, if they are good men,—equally unconsecrated, if they are bad. But lift them into the high places of power and their breath may turn into institutions. By the magic of their office they may crystalize liberty into beautiful establishments, that shall protect and bless the poor, the ignorant and the feeble forever; or they may convert their momentary prejudice and ambition into deliberate rupture of plighted faith, degradation of national character, and lasting oppression of millions of men.

Such solemn, often tragic, importance invests the seats of legislation, when we look at them from a religious point of view. The men that sit there are armed with something of the power of omnipotence. They may say, "let there be light," and there will be light; they may say, let darkness come, let evil triumph, let honor perish, and the magic word is obeyed. It is such despotic power as this that the American people are indifferent about, if they do not believe and feel that religion has a more intimate relation to politics, and a larger interest in it, than it can have in any other single form of human action and responsibility. It is such despotic power, far greater than that which Nicholas of Russia can exercise, that we are utterly careless about, if, in a great crisis of legislation in our country, we do not look at the acts and the principles of our leading statesmen in a religious light, and ask what the drift of their measures is to be, and what reasons are offered by them for changing the organic laws of the country.

Let us come down, then, from the idea of the great trusts of political power, to the present crisis in our politics, and look at the *contending principles* involved, and the reasons offered for the choice of one and the abrogation of another. Let us see how the principles of religion are interested in this struggle; for it is only so far as they are interested, that any pulpit has, or claims, the right to deal with it.

A vast territory is to be organized. The fundamental law is to be ordained for a district, nay, for an empire, containing nearly five hundred thousand square miles—more than all the land in all the free States of this republic. Is there any moral question involved, is there any great human interest at stake, in an act by which a few sheets of paper, written over in a building at Washington, are to settle for many generations, possibly forever, the public law for such a kingdom? Any moral interest involved in it! Why, it should seem as though the senators who are called to act upon such a question, must feel that they were sensibly in the very blaze of the eternal presence, so awful is the trust and the alternative involved in it, so magnificent is the opportunity of beneficence,—far beyond what the most princely private opulence could ever ordain,—providentally offered to their hand!

What if it were a question as to the quality of the soil over that immense territory, that was miraculously put within their decision. Suppose that, by a vote in the American congress, it could be determined how deep and fruitful the glebe is to be, that will cover its rocks. What responsibility would these legislators not feel, if it should be for them to ordain whether half that land should be barren, whether or not a great portion of it should be permanently filled with the seeds and roots of nettles, and nightshade, and groves of Upas, or whether the whole of it should promise bountiful harvests of wheat and corn? Would not those men feel their responsibility for such an issue? Would one of them dare vote for the physical desecration of soil, for the permanence of blight, for the diffusion of vegetable iniquity and poison? Nay, would they be willing to leave it to the first settlers of that territory, whether or not its soil should be beneficent or barren? Would they suffer party poli-

tics to fetter their action, or any technicality in an old statute to hamper their eagerness to settle the point for the good of mankind?

And yet, what would such power over the soil be, to the privilege of ordaining that no *political* blight should settle over that land; that no moral poison should curse the fruitfulness which God has already granted to its loam; that the fundamental rights of a human being should never be scorned and legally stripped from him there; that no auction-block or slave-pen should pollute the vast latitudes of its sunlight; and that, among its multiplying churches, it should never be a crime to preach fearlessly the golden rule; among its spreading schools, it should not be a penitentiary offence to teach a half white human being how to write and read; and, in its court-rooms, sacred to equity, it should never be a mockery to ask of a judge that he would prevent the sundering of a husband and wife, or the sale of an infant from its mother's arms? The power to do this last *is* granted to the statesmen at Washington; and I ask you simply if there is any religious responsibility attaching to it, if they should feel that there is, and if we do right in criticising their conduct as though there is.

But we have not yet touched the peculiarity of the question. These men are not called on to decide, as of their own authority, what the fundamental law of that imperial domain shall be. It is already decided, so far as the supreme interests of human liberty is concerned—decided by a law which, for more than a generation, has been regarded as part of the organic law of the country, regarded and spoken of by the first statesmen as a compromise and covenant fixed and irrepealable. All these men have to do is to let that alone. What, now, if they propose to *break* it? Does not a religious element intervene upon *this* point—the rupture of a solemn bargain between rival and struggling States?

Should we not expect, in the first place, that the rupture of it would be a most deliberate act, slowly matured, and with a weighty reason urging to each step of it—a reason connected with some vital necessity of national honor or stability; a reason which, in each case, should receive, if possible, the sanction of the whole people?

What, then, if such a proposition comes upon the nation as a surprise? What if a large portion of the people most deeply interested, feel that it comes in the form of a trick, without any preparation of the public mind for it—a trick to be played and perfected before public astonishment could have time for expression? Is not national morality at stake in the methods by which a great compact is to be annulled, especially when an organic law, that stretches a friendly arm for freedom over a territory which may bear a score of States, is to be broken down?

I say nothing now of the religious wrong and infidelity executed by one party to a bargain, in *breaking* it when they have gained their share of its benefits, and just at the time when the other party's right becomes serviceable; but I ask simply, if it does not belong to the morals, the *religion*, of statesmanship, to see that none but the weightiest reasons lead to the rupture of a compact where the dearest interests of liberty are involved, and for the morality of the national mind, that none but the most solemn forms be used to effect that rupture? As to the forms, we know that, in the highest branch of the national legislature, not more than six weeks intervened between the first suggestion of the idea to the country, and the execution of it. As to the reasons that have been urged to justify it, perhaps it would be sufficient to ask any man if he believes that reasons of equal weight, at a time when the public mind is entirely calm, could have induced a majority of the American senators to annul the terms of the compact by which Texas was admitted into the Union, or to repeal the compromise of 1850.

But we shall come back within the sweep of the principles illustrated in the text, if we look for a moment into the *reasons* that have been offered for this rupture of plighted faith, and then compare the two principles that have come into collision in the supreme councils of the nation. Remember we are talking of the religious obligations of statesmanship, and in the light of the immense trusts that weigh upon a legislative position. If a solemn prohibition in an immense territory was on the statute-book of the country, and had been considered and referred

to, in all quarters, as irrepealable organic law, can any thing justify a statesman in proposing to expunge it, but the erection of *some nobler principle* in its stead? And *what* has been proposed to take the place of this prohibition in our national polity? It is this:—the right of the people in every territory to establish their own institutions. This is the principle announced and advocated as of so much importance that the great compromise for freedom must be annulled in its behalf. And the question is, does this principle promise so many more benefits to humanity, is it morally so much broader and richer, that a statesman is justified in abandoning the other? What great interest of humanity does the new principle, thus put forward, insure? What right, or dignity, or power, of legislation does it endow upon the settlers in that territory, which the compromise to be abrogated did *not* allow or insure? Nothing, absolutely nothing, but the power to establish the slavery of the black race, if they please. According to the new principle which is advocated as though it were of such *vital* consequence, the people of that territority are prohibited from forming any other than a republican government; and, by the Missouri prohibition to be removed, they were forbidden to form a government so anti-republican as to make bondage legal. According to the new theory, Congress indirectly reserves the power of checks and interference with the people of a territory in several ways. The only *peculiarity* in the new principle, the only advance in the line of democratic equality and freedom is, that it grants the right to establish slavery in latitudes where the principles to be put away forbade it forever. And the language of an enactment thirty years subsequent to the prohibition of slavery in all that land, is ransacked and microscopically scrutinized, to discover if it does not justify or demand, the new standard of jurisprudence that leaves the whole interests of liberty in peril.

Now, in the light of eternal righteousness as applied to statesmanship, what must we think and say of this deliberate adoption by legislators of the lower principle of the two? Where two principles come face to face, one of which is vastly more beneficial to humanity than the other, is it not an imperative duty of the statesman to

cling to the *higher* one, if either can be selected? What, then, if a lower one is *absolutely created* to stand in place of the higher,—if a great and righteous ordinance by which liberty was certainly secured, is pushed aside for a *phrase* conjured up for the very purpose of obliterating a protective and generous statute? Is there not moral atheism in deliberately voting an inferior idea into the place of a superior one?

But it may be said, and in fact it has been said, the whole question is not a practical one at all. Even if the guardian compromise is repealed, there is no probability that the character of the territory in respect of freedom will be changed. But who knows this? And is it not a statesman's duty to hedge the principle of liberty by every technicality which the tactics of legislation, or its annals, can supply? When a perfect safeguard is found in a statute that has acquired sanctity by the reverent acquiescence of all parties, for a generation, is it not a true statesman's office and duty to keep its sanctity inviolate, to increase its strength if possible,—not to tamper with it at all, especially not to raise any question about its legality, and above all, not to plot its overthrow in favor of a barren abstraction, a specious formula, that is scarcely above a party catchword? Is not this a legislator's duty, if we can talk of *duty* at all in connection with his position, if his responsibility has any religious sanctions at all?

What if a great bulwark of freedom in the statutes of the nation—such a rampart as the compromise of 1820 has been allowed to be for our north-western domain, is needless—what if there is scarcely any danger (which never can be known) that the soil would be polluted by bondage, if it should be withdrawn—still is it nothing, is it a trifle, that the code of the republic should contain *one* great affirmation of the unrighteousness of traffic in humanity, one denunciation of its infamy and its danger, one solemn protest and prohibition against its widening sway? Two generations after the Declaration of Independence, will a true statesman strive to wipe that protest out; to annul the deliberate judgement of the nation that commerce in man is a crime; to expunge it, that the legal right may be written on the parchment from which its

sublime rhetoric is erased, for the people in every territory where our eagles go, to ordain and legalize bondage, if they will? Is this *progress* in legislation, brethren? In the case of an individual, should we call it progress to be ardently interested in human rights at twenty, and indifferent to them at fifty? Should we call it so in the case of any people, if we should read it in any history of a departed nation? Should we justify it in any legislator of antiquity, if we should find it recorded of him, that he searched the statutes of his country to find some subtle device, some acute technicality, for substituting a lower principle of government in the place of a nobler one—for ousting a great moral sentiment to make room for a civil formula that is only a specious abstraction?

Is not the statesman's allegiance to the *highest* precedent? Is he not guilty of moral treason if he makes choice of a lower one, especially if he tries to manufacture the lower one, or to bring it into greater prominence for the sake of defeating the higher one? Can *any thing* justify him for neglecting to *fortify* the sentiment of liberty wherever it has been acknowledged, by all the legal strategies and tactics that can be summoned, instead of bringing an adroit and cunning cleverness in legal diplomacy to embarrass and overthrow the generous truth that is instituted in the code?

Nothing can be more certain than that there is no need of abrogating the authority of that statute of 1820, which secured certain latitudes of the West for freedom. The country did not call for it. The section of the country most interested by passion in its fracture, did not ask it, or dare expect it. Is not *this* enough to decide the terrible irreligiousness of the legislation that would revoke it, since its abrogation is a deliberate, nay a wanton preference of an uncertain and perilous formula as the fundamental law of future States, over a certain and a noble principle that has existed and been recognized for a generation.

In the middle ages, there was a superstition that by skill in the black art, certain diagrams could be traced upon the floor, within which the sorcerer was perfectly secure against assaults of Satan. No power or wit of the adversary could avail him, to cross those mystic lines.

And by a holy sorcery, the Congress of this nation, thirty-four years ago, drew an impalpable wall around the vast outline of that domain, that may yet be the seat of a more majestic empire than the earth has reared. Freedom could go within it; just laws could go within it; churches and schools and happy homes could be erected within it to the end of time. Armies of immigrants could march over it, singing cheerful chants to the liberty that prepared for them such a home and welcome, and the forests could ring with the music of their axes opening the pathways of a generous civilization. Fifty states, such as the best parts of Massachusetts are to-day, could spring up within its scope. Only the devil could not pass within that charmed line. A slave could not be carried over it. His fetters must drop if he crossed it with a master. Without, he might be a chattel; within, he becomes a living and responsible soul. And now, there are those in high places who have discovered a secret by which that sacred spell may be dissolved, and the charmed rampart be made to melt away. They are trying the incantation in the Capitol. They would unwind the glorious magic that girdles the Rocky mountains so that Apollyon can never pollute them with his hoof, and would leave the passage free for the Adversary, if he chooses to go with his black and desolating host. We ask if the necromancers are *true statesmen*, if they are helping this nation on, by such a course, in a nobler and more prosperous path.

Thus, brethren, I have tried to indicate the grounds and the extent of the religion of statesmanship, and have called attention to the profligacy, disgrace, and danger of selecting a lower principle of action in ordaining public law for a rising State, when a higher one is possible, and ready at hand. I have not dealt in particulars; I have scarcely used any names; for I prefer that the discussion should stand before you in cold logical statements, and on its abstract merits. But these abstractions are vital realities, or will soon be, to a rising empire. They have the fate of republics in their cipher. They hold momentous issues of liberty, or the horrible opposite of liberty, in their abstract phrases.

And as we close our meditations this morning on the

religious duties and responsibilities of statesmanship, let us turn our eyes to that sentiment of liberty whose presence it is, in history, that dignifies the struggles and illumines the darkness of the dreary past. Never yet in a whole nation has it been honored, rooted, and upheld. Christ has been a holy tradition on the earth for eighteen centuries, and still not a kingdom, not an empire, of all that have revered, yea adored him, has affirmed and instituted the perfect moral equality of men. In rhetoric it has been acknowledged; in law and custom it has been denied and scorned. What are the great points in our annals? What is the American idea? Are not the luminous epochs in our growth, those seasons when human rights have uttered themselves through fresh statutes, and written themselves in sacred ink upon the code? Is not the American idea,—whatever the American fact may be—is not the American *idea*, the ineradicable right of every human being to have justice, to learn truth, to enjoy this earth, and to worship God as a creature and a subject of God alone? Must the American idea dwarf itself to the doctrine of the right of a few people in a territory to ordain slavery, if they please? Is that the goal towards which we are tending, and for which every incumbrance of lofty sentiment must be stripped away that the race may be more swift?

O, brethren, is it not the statesman's duty and his sacred office—office more sacred than any minister or priest in this land, since his power is more vast—to nourish every spark of holy sentiment concerning liberty in our annals and our statutes; to keep the victories sacred which liberty has already made over brutal force; to be strenuous in every crisis that no cold stream is played upon the nascent fires that kindle up our national history, and that no influence of his shall be unexercised and unpledged, to lead on the time when the whole wilderness within our borders, now uncontaminated with oppression, shall break forth into singing, as the broad foundations shall be laid within them of States secured to liberty by their organic law?

Appendix.

The Nebraska bill has become a law. From a moral point of view, it is sufficient condemnation of it that it abolishes a safeguard of liberty, tramples out of the national statutes the prohibition of bondage in an imperial domain, and commits the country to complete indifference whether slavery or freedom shall be the ruling feature of the States between the Mississippi and California. Even if the national legislators had done their work in the most dignified and deliberate manner—if the most ample time had been allowed for discussion; if the debate had been conducted on the part of the friends of the bill with candor, courtesy, and eminent ability; if the people had been consulted so far as their voice upon an unexpected measure could be heard; if the constitutional rights of minorities and the honored customs of legislation had suffered from no brutal insolence; and if it had been merely an ordinary statute instead of a sacred compromise that was pushed aside, it would be a sufficient impeachment of this bill, to say that it is a voluntary retreat of our lawmakers from ground once secured to liberty, a gratuitous abandonment of guarantees that were potent enough to shut out human slavery forever from a region larger than the States of the Revolution.

How much worse than this the passage of that bill is, we know too painfully. It not only opens the path to slavery through the unpolluted West, but it does it by the rupture of a compromise which, until within six months, had been held inviolable in Congress even by the most violent and unscrupulous enemies of the North. No time was allowed for an appeal to the people, that they might pronounce whether they were ready for such a change in the public policy. It was hurried through with contempt of the forms of legislation, and signed by a President who has volunteered the assurance that the slavery agitation should not be renewed by any influence of his. The most disingenuous catchwords were employed to enlist the passions of a party in its favor, and blind the people to its enormities; and now, to crown the infamy

it has brought upon the majority whose characters lie buried beneath it, come rumors of frauds by which the alien emigrants to Kansas and Nebraska will be cheated of the privileges which it was supposed were secure.

It is sometimes said that we live under a representative government. If the repeal of the Missouri Compromise could have been submitted to the suffrage of the Northern States, it is certain that it would have been voted down indignantly by at least twenty to one. Undoubtedly the congressmen from the North knew that fact as clearly as they knew any thing. Yet nearly fifty votes from the free States were easily obtained for it, and we have no laws by which such betrayal of popular trusts, such deliberate insult to the public will, can be reached and scourged. Of all the machinery of hell by which the sway of evil is protected and enlarged upon our planet, the caucus system, as perfected in our country now, deserves the largest admiration for the cunning ease by which, through its cancerous ramifications, the spontaneous choice of candidates by the people is prevented, measures that would be scouted if offered directly to the community, slowly forced through Congress, endorsed in committee rooms over the country, and lifted insensibly to the platforms of faith, and the complicated apparatus of our constitutional order turned into the enginery for any *villain-ocracy* that may rule in secret over the dominant party at Washington. The passage of the Nebraska bill is sad enough in itself. But it is more disheartening and shameful as a revelation of the artful despotism by which our representative system has been undermined. For we have seen now the amazing spectacle of a portion of a deliberative assembly meeting in caucus, pledging themselves to resist all motion of amendment, unless coming from certain leaders of their own, all attempts to gain new light for the people upon obscure provisions of a most important measure, all respect for any speech, argument, or appeal from the opponents of a bill that is to convulse the nation, and resolving to march by military rule, in solid phalanx, at the words of command, to the accomplishment of their purpose. Yet we cannot find that such brutal contempt of the decencies of a representative government have excited any general and deep disgust and alarm.

The Saxon race have always believed in bargains. Respect for law and adherence to compacts have been the prominent forms of their public religion. Social faith has always been supposed to run in their blood, and to be beyond the reach of corruption, so long as any health remained in the structure of their character. Who then would have believed that, in the middle of the nineteenth century, in an American Congress, without any call for it in the necessities of the state, as it should seem out of pure wantonness, a great representative bargain would be broken, and public faith betrayed as flippantly as if it were the action of a Carthaginian assembly, and not of a council of Saxon men? Who would have believed that this would be done in the interest of slavery so far as any motive could be calculated or imagined,—to open the door for the fresh conquests of a system opposed to every sentiment and principle which the Saxon intellect and heart has believed in and upheld? Such a level of degradation does the Nebraska bill represent! Constituencies misrepresented, popular will betrayed, public faith shamefully broken, principles that had been organized into the life of the nation overturned, the national character depraved, to remove a restriction from thousands of square miles of territory, which forever secured them against the wrong and blight of slavery! Is it not time for the citizens of this country to look at political questions in a new light, and to take up their trusts in a more serious spirit when the encroachments of the slave influence have thus paralyzed the organic morality of Saxon character and eaten out from a majority of our representatives the instincts upon which we supposed the basis of our society was securely laid?

The people of this country have a great interest in the tone of congressional eloquence and debate. To crown the infamy of the Nebraska measure, the spirit in which its author and his coadjutors, with the exception of General Cass and one or two others, have discussed and promoted it, has contributed largely to the deep disgrace of senatorial literature. Heretofore we have been favored with some dignity of mental power, some pride and splendor of intellectual display, when a critical measure was to be forced through Congress to torture the con-

science of the nation. But no eloquence, no vigorous reasoning, no statesman-like speech could be brought into the service of the Nebraska bill. Apart from the clumsy strength of General Cass' speech, we have seen nothing in the arguments of the defenders of the measure that rises above the ordinary special pleading and acute quibbling of a court-room; and so far as the framer of the bill is to be spoken of, his efforts, we think, disgrace the Senate chamber as deeply as the bill insults the moral sense of the country. The only passage, we believe, in his opening argument for the measure, that rose above subterfuges, plausible and specious pretexts, equivocations and perversions, into any thing like a general principle, is the following:—

"Oh, these abolitionists say they are entirely willing to concede all this, with one exception. They say they are willing to trust the Territorial legislature, under the limitations of the Constitution, to legislate upon the rights of inheritance, to legislate in regard to religion, education, and morals, to legislate in regard to the relations of husband and wife, of parent and child, of guardian and ward, upon everything pertaining to the dearest rights and interests of white men, but they are not willing to trust them to legislate in regard to a few miserable negroes. That is their single exception. They acknowledge that the people of the territories are capable of deciding for themselves concerning white men, but not in relation to negroes. The real gist of the matter is this: *Does it require any higher degree of civilization, and intelligence, and learning, and sagacity, to legislate for negroes than for white men?* If it does, we ought to adopt the abolition doctrine, and go with them against this bill."

This is the tone of American Senators upon the most momentous question that can be put within their decision. This miserable sophistry, this profligate appeal to a vulgar conceit, this insolent derision of the humanity of the downtrodden black man, this infamous attempt at a joke to be hoarsely echoed in laughter from the servile bands that do the bidding of caucuses and swell the ranks of midnight serenaders to their favorite politicians, is the highest utterance of sentiment which an aspiring democratic senator can reach, when his influence is to decide whether half an empire is to be blessed with the civilization of freedom, or to be cursed with the corroding barbarism of slavery! The phrase was so popular that other senators adopted it and

repeated it, and enlarged upon it, with intellectual glee, as though the magical formula was found that vindicated their treachery to freedom, and opened the whole question clearly to their view. Its author is so enamored of it that he repeats it with triumphant emphasis in banquet rooms and from the windows of hotels, as though the culminating formula of American statesmanship has now been given to the world through his brain. We can wish the honorable framer of that paragraph no heavier human judgement than that his name may go down to posterity with the repeal of the Missouri Compromise as his monument, and that passage from his speech as the great contribution from him to the ethics of statesmanship and the eloquence of the American Senate.

The arguments which were brought forward by the partisans of slavery extension suffered severely in the debate. They were not merely refuted; they were trampled to death. It is amazing even that any politicians could be found, with assurance enough to bring forward such reasons for the repeal of the Missouri Compromise, in the face of the replies which they must have known would overwhelm them. That prohibition was declared superseded by the compromises of 1850, and yet they expressly affirmed and endorsed it, and some of the very men who were most strenuous for its abrogation on that ground declared, a year ago, that it was irrepealable. It was said that the North was always opposed to it, and had been reluctant on several occasions to ratify it, because it was too favorable to the South; and this was urged as a good reason why all that the North could possibly gain by it, for which it had waited more than thirty years, and in prospect of which it had always furnished votes enough to maintain the southern rights in the compact, should be refused, or put in extreme peril. It was contended that the North had broken the bargain and lost its rights, by repeatedly refusing to extend the line of partition to new territory, which was not thought of when the Missouri Compromise was made,—as though the North must repeat what it felt to be an unequal and unrighteous compact, in order to secure its rights in a former one that had been solemnly guaranteed. The pretence was made that the prohibition was abrogated in favor of the princi-

ple of popular sovereignty in the territories, when according to the bill, the rights of the people in the territories were hedged in many ways by executive influence, and the power was entirely withheld from the territorial legislature to prohibit slavery, if they desired. When we add that the bill was conjured up, advocated, and passed by men who had solemnly pledged themselves to keep the slavery agitation out of Congress, the list of absurdities and iniquities connected with it is fitly crowned. If argument based on history, public interest, plighted faith, and the confessions and pledges of the prominent movers themselves, could have availed in a deliberative assembly, the Nebraska measure would have been buried with infamy in a week after it polluted the senate chamber. But truth and honor could not avail against the interests of the chivalric section of the Union and the seeming necessities of party, and so a majority of votes was obtained in favor of the rupture of public engagements and the deliberate falsehood of a party to its recorded vows.

The American people owe lasting gratitude to the prominent opponents of the measure for the dignity and ability of their discussion, as well as for their fidelity to a holy cause. The speeches of Messrs. Sumner, Seward, Chase, Upham, Eliot, Walley, Washburn, Hunt and others of the opposition, show that there is some care taken yet for the literary proprieties of congressional debate. Mr. Seward's argument is a master-piece for compactness, condensation, vigor, dignity of tone and senatorial strength of diction. It is a worthy utterance of a great State, in a council where States, and not demagogues, are expected to open their lips and declare their judgement. Would that he might at least be taken as a model of the industry, patience, and conscientious care with which a statesman should prepare himself to speak upon national measures and to the national ear! We cannot refrain also from an expression of admiration and gratitude towards a representative who has sometimes contributed to this Review, for his strenuous and fervent devotion to the honor of the country and the interests of liberty. If we had room to quote from any address or argument that has fallen in our way, the most condensed and vigorous exhibition of the falsehood of the Nebraska bill to the pinciples of non-

intervention and popular sovereignty which it professes to uphold, we should lay before our readers the fifth and sixth pages of the published speech of Hon. Israel Washburn, Jr., of Maine.

We notice that plans are maturing for a movement to repeal the Nebraska bill. Perhaps they will succeed. We have doubts and fears. The North must work and pay for the rights that have been betrayed. Colonization of Kansas and Nebraska by free laborers that detest slavery, and that will guard the State codes against its recognition is the duty of the hour. Heaven save our country from the guilt and the convulsion that will threaten its prosperity and its union, if the black banner shall float over any State which shall hereafter ask admission to the confederacy from soil once pledged "forever" to freedom. T. S. K.

Art. XVII.

Repentance.

It is a little remarkable that both John the Baptist and Jesus himself began their ministry in the same manner: both preached repentance and urged its necessity; both announced the approaching kingdom of God; and both blended these two thoughts together. Men were called upon to repent, because this kingdom was at hand, this day of deliverance was drawing nigh. And so from that time to this, the great work of the Christian ministry has been to preach "repentance toward God and faith in our Lord Jesus Christ:" and thus must it continue till the whole world is redeemed from sin, and every heart is made holy by the influences and graces of divine truth. Its inculcation stands foremost among the duties of the preacher of the gospel, as its practice does upon all men who would enter upon and steadily pursue the Christian life.

In the farther prosecution of the subject now intro-

duced, let us consider, 1. The nature of repentance. 2. the necessity of it.

I. I need not here say that the primary meaning of the original Greek word, rendered *to repent*, is, "to perceive afterwards," "to have an afterview;" in other words, to reflect or reconsider.

It is more or less the habit of all men, no doubt,—a habit growing out of the very constitution of the human mind,—to pass in review the trains of thought they have indulged, the arguments they have employed, and the conclusions to which they have been brought. In short, all their intellectual processes and operations are thus made the subject of subsequent reflection. In the same manner do they review their conduct—for conduct is only thought expressed in action. It is only the inward life made outward and manifest. For every man who acts rationally, acts according to his convictions and purposes. There is a cause for his acting as he does, and this cause is nothing but his own will, nothing but himself. And hence the wisdom and accuracy of the proverb: "as a man thinketh so is he." It is our thoughts that determine our character, as they also govern our conduct.

But men are not merely intellectual beings; they are moral also. Hence it is difficult, perhaps we should say impossible, to review their thoughts and actions, without considering them in a moral light, that is, without comparing them with some moral standard, more or less elevated, and judging of their agreement or disagreement with it. We all have such a standard, which we have adopted as the rule of our life, or which in the secresy of our hearts we acknowledge ourselves bound to observe. There is no man to whom the terms, *right* and *wrong*, are not familiar, and who does not distinguish some tempers, purposes, and actions, as right and others as wrong. To those born and educated in a Christian land, the moral law of God as it is exhibited in the gospel, is this standard, and by it they more or less rigidly try themselves. They observe their own thoughts and actions. If upon examination they find them to agree with the law of God, which they recognize as the standard of morality, they are satisfied and feel self-approved. If on the other hand they disagree with this standard, they are unsatisfied and dspleased with themselves.

Out of this displeasure naturally grows a feeling of regret, which is a second element of repentance. We are pained that we have felt and purposed and acted as we have; we complain of ourselves for not intending and acting otherwise. We reproach ourselves for our folly. We accuse ourselves of wrong-doing; and a consciousness of wrong-doing is allied with a sense of ill-desert, so that in our very souls we acknowledge ourselves worthy of blame, and deserving of punishment. Conscience reproves and condemns us, and we feel ourselves humbled and abased under the conviction of the wrong done. We confess, for we cannot at such an hour deny,—we are too serious for that; our case is too real and too near to admit of hair-splitting distinctions and learned apologies,—we confess that we have sinned; that we had the right before us, and yet perferred the wrong; that we were conscious of our duty, and refused to perform it. We cannot conceal from our own hearts that we have done violence to morality, to our better nature, reason and concience, and that in so doing we have sinned not only against God but also against our own souls. We remember that when the light was before us, we chose darkness rather than light. Two paths stood open for us to tread, both inviting us to walk in them, both promising us their blessing and joy, and yet we abandoned the good and followed the evil. What is worse, we know that our choice was not innocent. We knew this at the very moment. We knew that the path of sin was false and seductive, that a serpent lurked within it, and that however pleasing might be its promised shade, still it was wrong and beset with dangers. All this we knew when we first turned our feet from the path of duty into that of sin. Had we only been innocent, unsuspecting, misled; could we only say to our hearts, and to the world, and to God, "I meant to do right; my choice was honestly made; I really thought this was the true path and that I ought to walk in it;" how much pain it would save us, how it would hush every reproving murmur of our own souls, and blunt the severest censures of a condemning world! Sin then would be only an innocent mistake, unfortunate indeed like an unsuccessful speculation, like an injudicious credit given by a tradesman, like

a thousand accidents and errors into which our ignorance and want of foresight betray us almost daily. But it is not so. Sin is no mistake. No man ever committed sin without knowing it, without being admonished of it and warned against it. Sin is something that we do with our eyes open, and conscious of the wrong. It therefore brings guilt with it. The thief never persuades himself that it is right for him to steal. The liar knows that lying is base and wrong. The debauchee needs not be told of the claims of virtue; he knows them already. The sacred writer strongly sets forth this consciousness of sin among those who engage in wrong-doing. "The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for twilight, saying, No eye shall see me; and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime. They know not the light. For the morning is to them as the shadow of death; if one know them they are in the terrors of the shadow of death." The accuracy of this picture of criminal life is clear and striking. It is the history of evil doers in all ages and all nations. The darkness of night, silence and secresy, are to-day, as they were in the days of Job, the chosen circumstances for the commission of sin. And this fact betrays, as no confession could, the inward thought and sense of bad men. Honest men in the pursuit of laudable objects do not need the concealment of night, nor shrink from the light of day.

Now this sense of condemnation, the shame we naturally feel when we have done wrong, fills us with bitterness and regret. We mourn over our dereliction from the path of duty, and wish, often, O with how much earnestness, that we could but retrace our steps, that we could recall a single word or undo a single act. This sense of sorrow, this feeling of regret is sometimes and properly enough called repentance. It is the first result of our afterthought and review. It springs up in the heart upon the reflection we indulge on our dispositions and conduct. It is an inward moral emotion, painful indeed, but not without its benevolent aspects. It does not come merely to torment and make us miserable. It has

higher ministries than this. Although it cannot correct the past, although it is not in the power of an angel to blot out a single line or a single word from the history of our by-gone life, made up as it is from the infallible record of our actual affections, purposes, and conduct, still it may throw an influence over the future, and by purifying the fountain, help in sending forth a clearer and more joyous stream of moral life. This indeed is the great end to which all afterviews, and all regret and sorrow for sin, naturally tend, and without attaining this they may be said to be useless. It avails nothing for us to see that we have done wrong, or even to be pained by the reflection, if it does not at the same time, lead us to genuine *reformation.* This is the ultimate out-growth and result of afterthought and sorrow. It is the proper end of clearly recognizing our misconduct and deeply regretting it.

Repentance then is the term applied to the several stages of the process of reformation and embraces them all. It begins in sober reflection and terminates in an earnest resolution henceforth to avoid the evil and to follow the good. It is a change in one's thoughts and feelings; an awakening of better purposes and resolutions; and the consecration of one's self anew, it may be, to duty and to God. Some parts of this process, as I have before remarked, are painful and bitter. We are not over-fond of seeing too deeply into ourselves, or of becoming too intimately acquainted with our own hearts. Say what men will of "total depravity," there never was a man, moulded by the hand of God, who had not God's moral image impressed upon him. We may strive—and how many do strive earnestly and long—to efface that image, but it is beyond our power. Some indeed do seem to have effected their object. By persistent toil they appear to have blotted out the human, and sunk themselves below the brute; but after all, God's work is not utterly undone. Their *moral nature* is not altogether obliterated. For down in the depths of the soul, under all these coverings of night, beneath so much soil and sin, there still remains a trace of the divine original, a spark of the divine fire, which only needs to be fanned, and to receive the proper fuel, to burst out into a flame. There is no human being that is utterly lost. There is one great

good still possible. Repentance is within the reach of all; and in the government of God,—a government that sweeps, with its beneficent reign, over a universe and through an eternity,—it can never be said of any human soul, "*It is too late.*" At some time, or some where, by the grace and goodness of God, all souls shall awake from their lethargy of sin, and through the anguish and pain of repentance, shall enter upon a purer and better life. This will appear from considering,

II. The *necessity* of repentance.

It may seem to some that repentance can make no part of religion, and that a process so painful and humiliating as this, can hardly be necessary under the administration of infinite benevolence. I do not say that repentance is a a part of religion, in the narrower sense of that word, but I do say that to the sinful it is a preparation for religion, without which true religion is impossible. To the sinful repentance is necessary, indispensable. Not that God takes pleasure in seeing his creatures unhappy, but because he knows that without repentance, bitter as it may be, we can never be happy. We can indeed conceive of no other method by which God himself can bring the sinner to that blessedness for which he was originally designed. Remember that the scheme which infinite wisdom has adopted is a *moral* one. Hence divine goodness, as Bishop Butler has well said, "is not a bare single disposition to produce happiness, but a disposition to make the good, the faithful, the honest man happy. Perhaps," he adds, "an infinitely perfect mind may be pleased with seeing his creatures behave suitably to the nature he has given them; to the relations which he has placed them in to each other; and in that which they stand in to himself, —that relation to himself, which during their existence is even necessary, and which is the most important of all,— perhaps, I say, an infinitely perfect mind may be pleased with this *moral piety* of moral agents in and for itself; as well as upon account of its being essentially conducive to the happiness of his creation."

It is impossible for us to conceive how God could create a moral being that should not be able to sin; that is, able to place himself, in his tempers, purposes and actions, in opposition to the will of God. It is equally impossible

for us to conceive how God could make a moral being, who should find a real and therefore permanent happiness in sin, i. e., in trangression of the divine law, in violation of the holy will of the Creator. God himself is infinitely perfect and holy, and man was made in his image. How then can man, an intelligent and moral being, having the ground of his existence in God, drawing his life and his blessedness from God, make himself happy while he is God's moral opposite. The felicity of the Creator and the happiness of his creatures, should, it seems to me, nay must of necessity, rest upon a common ground and partake of a common nature. God cannot be happy in holiness, and man in unholiness, or sin. Such a discord cannot exist in the moral universe, unless we suppose an absolute separation of God and his creatures. But as he is their Creator, and they have their existence in him, this relation can never be broken off, without resulting in their annihilation. There can be no true, permanent, moral happiness in the universe, in any order of beings, that does not stand connected with moral goodness, and grow out of it. "Virtue alone" is not only happiness below, as Pope has it, but it is happiness above, also, and everywhere. True obedience, essential moral harmony with God, is indispensably necessary to happiness, alike in all parts of the universe, at all times and through all eternity. Wherever God exists and reigns, there to be good is essentially necessary to be happy.

Now repentance has relation alone to the sinful. The innocent and uncorrupted know nothing of its bitterness. It implies the consciousness of wrong-doing, sorrow for that wrong, and an earnest resolution to reform, nay reformation itself. It implies that from a vicious course, we turn to a virtuous one; that from sin we turn to holiness, and from Satan to God.

The necessity of repentance springs from the fact that we are wrong, and must become right; that we have wandered from the path of life and must return again to it. It implies that we see our error and are conscious of it, and now wish to retrieve ourselves from its evils. Were one travelling in a distant land, passing through a wilderness or crossing a desert, and should there, however innocently, lose his way, and after many a weary hour,

should become sensible of his error, and learn from the first man he met the true direction and path, what would he do? Would he confess himself ashamed to acknowledge his error? Would he complain that the way pointed out was long and tedious, full of discomfort and toil? Would he insist that since he had started on his course, he would pursue it? No; there is no man who would be so unwise, so mad as this. There is no one who would not thank the kind friend that had set him right at last; and though the journey were long, and the path unpleasant, he would turn his feet into it, and retrace his steps, however wearily, and rejoice that now he was fairly started on the right way, and would finally reach his place of destination.

Now the sinner is our traveller, though more unfortunate. The world is the wilderness. There is beyond a city which he seeks. But he has lost his way. Lost it? In his madness and folly he has turned aside from it on purpose. The path of duty was straight before him, narrow it is true, but plain and clear; and he left it with his eyes open; he wickedly chose another way which he knew was false and wrong. But how shall he correct the error? There is only one way. He must stop and turn back. He must repent and reform.

There are only two ways, no more, before us. One is right, the other is wrong. One is the way of truth and duty, of obedience and love. The other is the way of sin. If we are in the path of duty and obedience we can not fail to know it. It is the way of light and peace. It is as the shining light that shineth more and more unto the perfect day. A divine calm hangs over it. Flowers bloom along it. Birds sing on either hand. It knows no danger, no fear; and happy is he that walks in it. It not only leads to the city that hath foundations, but it is full of joy. But if one steps aside from it, he is at once warned of his error and admonished to return. Thorns and briars infest the ground on either side, and there are serpents that hiss and bite, and scorpions that sting. Christians sometimes complain that the path of duty is narrow and difficult, and that it is beset with annoyances and dangers; but may it not be reasonably suspected, that those who make such complaints, have been some-

what out of their way? Did they meet with these discomforts in the path of Christian duty and love, or among the thorns and thistles of the way-side?

The truth is, no moral evil is possible that shall not bring suffering along with it, or give rise to it as a consequence. When once entangled in the meshes of sin, there is only one method of making escape, and that is by repentance. However bitter it may be, it is still indispensable. Sooner or later it must come. And here let me insist a moment on this solemn fact. Sooner or later, I say, *repentance must come to all.* We are apt perhaps to forget this. We ourselves seldom urge it upon the heart as we ought, and other sects either do not understand it at all, or have no disposition or power to employ it. But it deserves the most serious consideration of all, that, let them put off the day of repentance as long as they will; let them harden themselves against it as they may; let them flatter themselves that the hour will never come when they will acknowledge the wrong of their lives and yield themselves to God; yet after all, they *must repent.* This proud spirit must break; this headlong course must be stopped; these evil tempers must be checked, and all that is wrong within us must be radically changed. I say they *must be.* They must be, because they are false and wrong. They must be, because they are opposed to God, to the temper of heaven, to all that is moral or divine in the human soul. And every plant which the heavenly Father hath not planted shall be rooted up. Every tree that beareth not good fruit shall be hewn down and cast into the fire. We can not stand out forever against right and truth and duty. The whole order of nature is against the weakness of the wicked. As the stars fought against Sisera, so the very elements, and the whole economy of the universe, war against us while we are sinners against God. We can not escape the influence of this all-embracing power. It surrounds us like the atmosphere; it meets us at every turn; it confronts us wherever we go. But above all does the kingdom of heaven attract us. There stands the cross, with its healing power. There are sounding out perpetually its invitations of tenderness and love, its voices of pardon and peace. Can we resist these attractive forces. The goodness of God leads us to repentance,

and the love of Christ draws us. Month after month and year after year, does our wilderness here become more dreary. We know, our inmost souls teach us, that we are out of our proper orbit, and are wandering in a strange land. A sense of disquiet pervades our whole being. We feel that we are not what we should be, and are capable of becoming. We hunger and thirst, and yet know that Christ stands ready with the bread of life, and the water of life, to satisfy our wants. Shall we persist in our rebellion, shall we continue to fight against God, and truth, and heaven, and our own souls, or shall we at last turn and make peace? Fellow sinner, let us turn back; let us repent of our sins; let us crave the pardon we need; let us confess our wrong, and sin and shame; and resolve, with God's grace, that henceforth, come what will, we will faithfully serve God. We must be born again. From this low, worldly life, we must rise up to a life that is spiritual and divine.

Sinner, there is room for thee yet; there is hope for thee yet; there is peace for thee yet, if thou wilt but turn. Behind thee, thirsty one, flows the fountain of living waters. The sun is shining there, thou that walkest in darkness, and knowest no day. Turn and his beams shall be thine. There, thou weary one, is the land of eternal rest; there, thou sorrowful one, are rivers of joy. There is the God thou hast forsaken; the love thou hast despised; the Saviour thou hast crucified; the truth thou wouldst not seek; the heaven thou hast so long striven to forego. Repent, repent, for to thee the kingdom of heaven is at hand. Repent of all thou hast done amiss, of all thou hast neglected to do. Repent of thy ignorance, of thy idleness, of thy little faith and little love, of all thy follies and sins. Reflent on thy whole life. Compare it calmly with the life which the gospel requires and which Christ led. Let thy conscience smite thee; for thy waywardness and thy transgressions. Let the bitter tears of repentance flow; and up from thy inmost soul, out of pain and anguish, let the holy resolution rise to change this whole scene, to reform, to consecrate thyself to God and to a new and better life. T. J. S.

Art. XVIII.

Exposition of 1 *Thessalonians*, iv. 13–18.

(13.) But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. (14.) For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. (15.) For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. (16.) For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: (17.) Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (18.) Wherefore, comfort one another with these words.

There are several reasons which seem to justify us in offering this exposition, some of which we will specify. 1. The subject matter of the passage above quoted,—embracing the resurrection of the dead, the second coming of Christ, the gathering of his faithful followers, living and dead, to meet him and share in the joy and triumphs of his spiritual reign,—is, and ever must be, in the highest degree interesting to Christians of every name and in every age. 2. The passage has generally been deemed somewhat obscure and difficult, as is shown by the conflicting interpretations of commentators. M. Saurin thought this to be one of the hardest texts in the New Testament; and Macknight, from his elaborate and extended notes on it, undoubtedly thought so too. And when we consider the doctrines they held, and the principles of interpretation adopted by them, we do not wonder that the passage tried their critical and exegetical skill to the utmost. 3. We are convinced that the passage has generally been misunderstood by all classes of expositors. Nay, we think that in the whole compass of the New Testament there is no passage which has been so grossly and so generally misapprehended and misapplied as this one. By the whole body of Orthodox commentators, ancient and recent, so far as we know, it is referred to the far-distant future, a supposed day of judgement at the end of time; which interpretation, as we believe, violent-

ly wrenches the passage from its context, is at variance with the whole tenor of the Epistle, and with the general current of the teachings of the Saviour and his apostles when they treat on the same topics. 4. But, more than this, though we have had able essays on the general subject of Christ's second coming, from writers of our denomination,[1] yet we are obliged to say that with a single exception,[2] we have never seen any interpretation of this passage which has given us satisfaction. And in the excepted case to which we refer, the genuine sense of the passage is only incidentally mentioned, not fully developed nor sustained at any great length, as this did not fall in with the plan of Prof. Crosby's Essay. The current interpretation of this portion of Scripture by the leading writers of our denomination, who all agree in referring it to some far distant future period, we are compelled to dissent from; and we shall give the reasons for our dissent, bearing in mind our own liability to mistake, seeking to know nothing but the truth, meaning to bow to no authority but the authority of truth, and desiring to promote no cause but the cause of truth.

To begin at the beginning, and proceed understandingly in this discussion, it will be useful, in the first place, to consider the time when this Epistle was written, and the persons to whom it was addressed. From Acts xvii. we learn that St. Paul was the first to preach the gospel in

1 See this Review, i. 381. vii. 233.

2 "The Second Advent: or, What do the Scriptures teach respecting the Second Coming of Christ, the end of the world, the resurrection of the dead, and the general Judgement? By Alpheus Crosby." This brief but valuable Essay has not been appreciated by the liberal part of the community as it deserves to be. It is the first book we have ever seen which affords a clew to the right understanding and application of this important and much controverted passage. We cannot permit the opportunity to pass without expressing a desire to hear from the accomplished author again through the press, and especially that his accurate scholarship, classic culture and sound judgement may be farther employed in illustration of the Scriptures. While we thankfully acknowledge our indebtedness to his Essay for several valuable suggestions in the preparation of this article, yet it is but justice to ourselves to state that the view we take of the passage under consideration, was held by the writer of this article, and advocated by him in a discourse delivered as long ago as in June, 1840.

Thessalonica, and that he encountered violent opposition from the Jews, and was compelled to flee for his life to Berea. The Jews had a synagogue at Thessalonica; and "some of them believed, and consorted with Paul and Silas; and of the devout Greeks [proselytes to Judaism] a great multitude, and of the chief women not a few." (xvii. 4.) The bulk of the believers in Thessalonica consisted of converts from the Gentiles. After passing through Berea and Athens, preaching the gospel with success in both of those places, St. Paul went to Corinth, and from that city wrote the first Epistle to the Thessalonians, according to the most approved authorities, about A. D. 52. It was the first written of all his Epistles.[3] The occasion of his writing it is apparent from the Epistle itself and from the circumstances of the brethren addressed. They were lately converted from paganism, imperfectly instructed in the doctrines of the gospel, and exposed to severe persecution. The obvious design of the Epistle is to preserve them steadfast in the faith, to comfort them under trials and bereavements, and to give them such practical directions and counsels as were adapted to the condition of young converts who were lately pagans, and still far from appreciating the peculiar spirit and excellence of the Gospel.[4]

Bearing in mind these few facts, we may now proceed to unfold the view we take of the passage under notice, which is briefly this: that it relates to precisely the same coming of Christ and series of events associated therewith, spoken of by the Saviour himself in Matt. xxiv. xxv., and that it received its fulfilment in the apostolic age, when Jerusalem and Judaism were overthrown, and Christianity established as a distinct and permanent institution in the earth. To show this so clearly that no doubt can remain in any unbiassed mind, we will first attend to the language of the passage itself, and then consider what light may be reflected on it from the context, and from the teachings of Christ and his apostles on the general subject of his second coming from heaven in power and glory.

"That the sleep spoken of in this passage is the *sleep of*

[3] Hug, Introd. to New Test. p. 514. Macknight, Prel. Essays, p. 22.

[4] Gerard's Institutes, § 407.

death, no one, we think, will question. The word in the original for *sleep*, or *be asleep*, is κοιμάομαι, which is used in the New Testament only four times in the sense of literal sleep, but fourteen times to denote the sleep of death. Its use in these verses is also determined by the unequivocal expression, 'the dead.'"[5] It will scarcely be doubted that "them which are asleep," *v.* 13, are the same as those "who sleep in Jesus," *v.* 14, and called "the dead in Christ," *v.* 16, and referred to in the phrase, "whether we wake or sleep," chap. v. 10, which obviously means, "whether we live or do not live." We may pause here to observe that there is something extremely agreeable and soothing in representing death under the metaphor of sleep. How common this is with the sacred writers is well known to all. "David slept with his fathers."—1 Kings, i. 10. "Our friend Lazarus sleepeth," said Jesus.—John, xi. 11. This mode of speech is significant and instructive in relation to the condition of the dead. We know that sleep is the cessation of toil, care, and trouble, a sweet oblivion of earthly ills; and, by analogy, to preserve the propriety of the figure, it should be so with death. And so the sacred writers represent it. "There the wicked cease from troubling; and there the weary are at rest. There the prisoners rest together; they hear not the voice of the oppressor."—Job, iii. 17. Sleep is the repose of body and mind, the suspension of voluntary motion and conscious existence; yet not the extinction of life nor of any of its powers. Life still remains though its functions and conditions are changed. So death is the end of pain, trouble, and consciousness of evil, but not the annihilation of the soul or spiritual nature of man. That is only liberated from the gross environments of this world to enter into a new realm of being, a world of more refined and noble conditions, free from this bondage of corruption, free from

> "The earthly load
> Of death, called life; which us from life doth sever."[6]

Sleeping implies waking; of which the heathen poets were so sensible that when they described death as a sleep,

[5] Crosby on the Second Advent, p. 55.

[6] Milton's Sonnet on the Religious Memory of Mrs. Thomson.

we find that they added the epithets *perpetual, eternal*, or the like, to express their own gloomy notion, and to exclude the idea of waking from this sleep of death. Thus the Greek Moschus, in his elegy on the death of Bion, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

> "But we, or great, or wise, or brave,
> Once dead and silent in the grave,
> Senseless remain; one rest we keep,
> One long, eternal, unawakened sleep."

So Catullus, a Roman poet:

> "The sun that sets, again will rise,
> And give the day, and gild the skies;
> But when we lose our little light,
> We sleep in everlasting night." [7]

This view of death, as involving the utter extinction of the soul, is the common one in the literature of the ancient pagan world. But Paul sets before the Thessalonians a view of death more hopeful and joyous. He speaks of death as a lying down and taking rest as in sleep, and would have them to be comforted on this account, and not sorrow as others who have no hope. When the heathen laid their friends in the grave, they gave way to wild and excessive lamentations which have no parallel among us. Their grief was utterly hopeless, and was manifested by the shrieks and wailings of the women, by the tears of all, by beating their breasts, by tearing their hair, by rending their garments, by shaving their heads, by knocking their heads against the ground, by cutting their flesh, and they even hired persons whose trade it was to make these howlings and cries, and add to the dismal and horrid effect of the scene of mourning. Now in opposition to the gloomy notions and hopeless sorrow by which the heathen were oppressed in view of death, St. Paul, in the passage under notice, as well as by the general tenor of the Epistle, impresses on the minds of the Thessalonians, that the sleep of death was not the total end and extinction of the spiritual being, as many supposed it to be; for if Christ had arisen from the dead, that was a pledge that their friends and brethren who had fallen in

[7] Quoted in Balfour's Essays on the Intermediate State, &c. p. 195.

death should be raised up in spirit with Christ, and should appear with him in glory at his coming in his kingdom. The same phraseology occurs in 1 Cor. xv. 6, and, as no one doubts, in relation to the same subject. Speaking of the resurrection of Christ, Paul says, that after he rose, "He was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but *some are fallen asleep.*" Again, *v.* 18, "If Christ be not raised, then they which are *fallen asleep in Christ* are perished." "But now is Christ risen from the dead, and become the first fruits of *them that slept*," *v.* 20. *We shall not all sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead* shall be raised incorruptible, and we shall be changed," *verses* 51, 52. Now it is not disputed, we believe, that these passages relate to the same subject with the passage under notice from 1 Thess. iv., and this is a point of considerable importance; for if it be proved that the latter passage relates to the seting up of Christ's kingdom, and the associated events, in the apostolic age, then the former passages from 1 Cor. xv. must have the same reference also. In both cases, those spoken of as asleep were the dead, the believing dead, the deceased Christians, for none others, surely, had fallen asleep in Christ. And the apostle exhorts the Thessalonians not to sorrow concerning the dead, as others who have no hope, and in *v.* 14, gives the reason for this exhortation. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." That this language applies specially and exclusively to the Christians of that age is shown, we think, 1st, by the expression, "them which sleep in Jesus," which limits the apostle's meaning to a particular class of persons; 2nd, by the drift of the context, which has a special bearing throughout, as we shall see as we proceed; and 3d, by numerous passages in the New Testament, which relate to the approaching coming of Christ in glory, all of which point one way and admit of but one application. Some of these passages are the following: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of

the world."—John xvii. 24. "Verily, I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. xix. 28. "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."—Mark viii. 38. "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—1 John ii. 28. Now can any one doubt that these passages have special reference to the primitive disciples? Mark the explicitness of the language. Those whom the Father had given him—Ye which have followed me—Some of them that stand here shall not taste of death till the Son of man be come—That we may have confidence before him at his coming; and so in innumerable other instances. We should not think of dwelling on what is so plain but to call attention to the same points of definiteness and specialty uniformly presented to view in 1 Thess. iv., and the marks of peculiar reference to the Christians and their enemies of the apostolic age, which preclude the application of these passages to mankind at large. The allusion in the 14th verse of the chapter under notice is to a coming of Christ in glory, which those who had fallen asleep in him, and those who should be alive at that time would witness; for God would bring them with Christ, i. e. they would come, or be manifested in glory and honor, in the same sense and in the same way with their Master, only he would have precedence in all things as their Chief, Captain, or Head, and they would occupy subordinate stations as his servants, yet participating in his glory. And this fact, that all the faithful disciples of Christ should appear with him in glory at a period then not far distant, Paul presents before his brethren as a ground of hope and consolation to them under trials and bereavements. Admitting that Paul refers here to the same coming of Jesus in his Messianic glory, in that same age, to establish his truth, vindicate his divine character, reward his faithful followers, and abase his foes, to which we find his own discourses and the apostolic writings

everywhere teeming with allusions and references, then all is clear, coherent, and consistent. But any other interpretation involves the whole subject in endless contradiction and confusion, as we shall see as we proceed.[8]

[8] We have seen some criticisms on the 14th verse, which, so far from elucidating, seem rather to obscure the sense. Thus one writer, (Cobb, Compend of Divinity, p. 343,) quotes it after this manner "For if we believe that Jesus died, and rose again, even so them also which sleep, in Jesus will God bring with him; or as Wakefield and others render it, even so them which sleep will God through Jesus bring with him." Now the former of these renderings is sufficiently awkward and cramped to testify against its correctness, besides giving a new pointing and construction of the Greek for which we believe there is no sufficient authority, and which does not in the least help the sense. Nor do we think that Wakefield, ("and others," who "the others" are we do not learn,) even if correctly quoted, authorizes any such construction. But Wakefield is not quoted with exactness. His version of the 14th verse is as follows: "For, if we are persuaded that Jesus died and came to life again, then must God through Jesus bring with him them also, that are asleep." It will be seen that Wakefield construes the original Greek somewhat differently from the common version, but still without essentially changing the sense. He renders διὰ τοῦ Ἰησοῦ, *through Jesus*, instead of *in Jesus*, as in the received version; which latter rendering, however, has the sanction of Macknight, (Prel. Essays, § 117,) who says that διὰ, both with a genitive and accusative, signifies *in*, and he cites nine instances, including the verse under notice, in which this preposition has this signification. Dr. Adam Clarke and Dr. Doddridge also give their testimony in favor of the same rendering of the phrase in question. Doddridge indeed observes that the words διὰ τοῦ Ἰησοῦ, which we connect with κοιμηθέντας, and render *sleep in Jesus*, may be considered as making a separate clause, and may imply that it is by the power and agency of Christ that God will bring with him those of his people that are departed out of this life. Archbishop Tillotson renders the phrase διὰ τοῦ Ἰησοῦ, *for Jesus' sake*, and explains the expression as appropriate to the martyrs; but it can not be proved that the grief to which the apostle refers related only to such, and the force of the argument plainly reaches further." We have offered these remarks to show that the original words, in *v.* 14, are not susceptible of any rendering adverse to our interpretation, and that no allowable construction of that verse will bear out Mr. Cobb's exposition. Our authorized version not only suits the natural construction of the original, and the scope of the context, but is probably as good as can be made. We do not profess to be skilled in Greek, nor do we much value the efforts in Greek criticism of those who labor under the like disability with ourselves. But we have confidence in the learning and ability of the authors whom we have quoted, and are satisfied with the results of their investigation on a question of this kind. Paul's Greek, as we have it now after so many centuries of learned criticism, has been sufficiently studied and sifted, unless there is a desire to wrench out of his words a sense they do not naturally express, or to sift into them a meaning not naturally found there.

"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."—*v.* 15. Can any one fail to observe, that, according to the plain and obvious sense of these words, St. Paul expected that some of those whom he addressed would live to see the coming of the Lord, together with all the great and remarkable events associated with it? "Some, however, suppose that the word 'we' is here used very loosely, and that the apostle meant to say that there would be some Christians alive, and so changed without death, at the time of Christ's second coming. But to this view there are obviously strong, if not insuperable, objections. 1. It is at variance with the natural interpretation of the passage. If a pastor, in addressing his people, either from the pulpit, or by letter, should use such expressions as 'We shall not all die,' 'We which are alive and remain unto the coming of the Lord,' &c., would he not be understood, of course, as believing in the speedy coming of Christ? And had the Thessalonians any reason for understanding the apostle differently? 2. It greatly diminishes the force and significance of the passage. 3. It does not consist with the emphasis belonging to 'we' in the clause 'We which are alive and remain,' in the 15th and 17th verses; for in this clause, as also in the clause 'We shall be changed,' (1 Cor. xv. 52) the pronoun is expressed in the original; so that according to a familiar law of the Greek language, it must be emphatic and used in marked contradistinction. The form of expression in 1 Thes. iv. 15, 17, is peculiarly strong: ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, *we who are living, who are surviving*. 4. This view makes the Apostle's consolation to the Thessalonians little more than mere mockery. They are sorrowing for their departed friends. He attempts to comfort them, by saying, 'We who are living, who are surviving till the coming of the Lord, shall not precede (for this is the old meaning of *prevent*, derived from the Latin *prævenio, to come before*), or have any advantage in point of time over those that are asleep.' What an extraordinary mode of consolation, to say the least, if the Apostle, and those whom he was addressing supposed that they might all lie in their graves beside their friends thousands of years before the coming

of Christ! But, if they were looking for the speedy appearance, triumph, and reign of their Saviour upon the earth, while some were fearing that their friends who had died too soon would not be present to take part at once, if at all, in the glories and joys of these events, then how natural, appropriate and forcible does every word of the Apostle become!"[9]

But let us look into verses 16 and 17. "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Now this language is undoubtedly highly figurative, whatever may be the events intended to be portrayed, and at whatever time they were to take place. But it must be borne in mind that the figures and images which abound here are peculiarly Scriptural, and in applying them to the then approaching coming of Christ to destroy the old or Mosaic, and to inaugurate the new or Christian, Economy, the language is no more figurative or gorgeous or striking, than that which Jesus habitually employed in reference to his coming in judgement on the Jews. Nay, we find in these two verses an assemblage of graphic images and symbols taken mainly from those discourses of Christ wherein it is admitted by all writers that he spoke of his coming to destroy Jerusalem and set up the Gospel kingdom; images and symbols peculiarly in harmony with the Hebrew idiom, familiar to the minds, and conformed to the *usus loquendi* of the Jews.

Let this passage then be examined in connection with those passages in the Four Gospels, which all liberal Christians, at least, admit to refer to the then approaching crisis in the Jewish and Christian churches. Christ is represented as descending from heaven "with a shout," which is a sign of victory, deliverance, and joy. Balaam said of the Israelites, "The Lord God is with Jacob, and the shout of a king is among them."—Num. xxiii. 21. David said, "O clap your hands all ye people, shout

[9] Prof. Crosby on the Second Advent, pp. 55, 56.

unto God with the voice of triumph. God is gone up with a shout, the Lord with the sound of a trumpet."—Ps. xlvii. 1–5. "He shall bring forth the headstone thereof with shouting, crying, grace, grace, unto it."—Zech. iv. 7. The original word for shout, in the passage under notice, "denotes," says Macknight, "the shout which the whole soldiers of an army make at their first onset to encourage one another in the attack; or which rowers utter to cheer one another in their labor." The trumpet was used to call together an assembly of the people, to announce the year of Jubilee, and the great festivals of the nation, to muster the tribes in their march through the wilderness and to summon them to battle. As here used, it is a significant symbol of the meeting of the Christian host under their glorified Head and Leader when he came to take vengeance on them that knew not God and obeyed not the gospel, and to confer a crown of glory and rejoicing on his chosen and faithful disciples. It is an image giving vividness and force to the idea underlying the whole description, and composing a part of the scenery and costume of that remarkable display of Christ's spiritual power and glory. Clouds also, are among the most common emblems of the presence, power, majesty and glory of God, both in the Old and New Testaments. "Clouds and darkness are round about his throne."—Ps. xcvii. 2. The imagery here seems evidently borrowed from the scenes around Mount Sinai, at the giving of the Law, at which time it is said, "The mountains burned with fire into the midst of heaven, with darkness and clouds and thick darkness."—Deut. iv. 1. "He maketh the clouds his chariot: who walketh upon the wings of the wind."—Ps. civ. 3. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet."—Nah. i. 3. When the prophet Isaiah predicts judgements to come on Egypt, he says, "Behold the Lord rideth on a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence."—xix. 1. The clouds, then, being familiar images of the divine presence and glory, God having thus manifested himself at Sinai, in the Tabernacle, in the wilderness, and in the Temple on Mount Moriah, how natural and consistent was it for Paul to speak of Christ's coming in the clouds as emblematic of

his divine character, especially in connection with the trump of God, (a Hebrew idiom for *mighty trump*, the name of God being added as an intensive epithet, and doing the office of an adjective), and the shout of the archangel, which are designed to set forth more impressively the great central idea of the triumph of Christ's spiritual kingdom and its onward march to perfect victory, together with the fact, that those of his faithful followers, who should live till his coming, and those who should fall asleep in death before that time, would come forth, or be revealed, with Christ in glory in that day. And his disciples, be it remembered, were to come or be made manifest, in the same sense and in the same way as Christ himself. "When Christ, who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 4. The idea is, evidently, that their characters, services and motives were then to be displayed and vindicated before a gainsaying world, and ample demonstration afforded of the truth and divinity of the religion which they had been instrumental in founding. In reference to that coming day of trial, Paul says, "*Every man's work shall be made manifest:* for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—1 Cor. iii. 11–15. St. Peter also, a few years later, said, "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter, iv. 12. This was the "*manifestation of the sons of God*" referred to by St. Paul, in Rom. viii. 18, 19. "For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God." It appears from the passage under notice that those Christians who should live until the second coming of Christ would not have precedence of those who had already finished their course and laid off their gospel armor in the sleep of death; but the righteous dead should first be joined with the Saviour in his triumph and glory, should first

be raised to stations of permanent influence and honor—to thrones of judgement—in the spiritual kingdom of the Messiah. This seems to be very natural and just, and is appropriately urged as a topic of consolation; for the work and warfare of the deceased brethren were ended, their character and fame established beyond question, and in the day of decision, then near at hand, when the Lord would reveal his power and glory, due honor would be awarded to them for their fidelity, even a crown of glory that fadeth not away. "For which cause," says the Apostle, "we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory."—2 Cor. iv. 16, 17. This glorious crown, this weighty eternal glory, Paul held out to all the true believers as the prize of their high calling in Christ Jesus. And according to the eminence of their gifts, fidelity, and success in the ministry of reconciliation, would be the lustre, distinction and glory of their names through all future time. As the Philippians were converted through Paul's instrumentality, were the fruits of his labors in the Christian ministry, and so many living testimonials of his zeal and fidelity in his Master's cause, therefore he called them his "joy and crown." He repeats the same declaration to the Thessalonians: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?—1 Thess. ii. 19, 20. The crown or cap of state, the usual badge of royal dignity and honor, is constantly used to signify or symbolize the reward of the true Christian. We read of the "crown of life, which the Lord hath promised to them that love him."—Jam. i. 12. It seems probable that such passages as this allude to the honorary wreath of olive, pine or laurel which was bestowed on the victor in the Olympic games. Paul, writing to Timothy just at the close of his life, says, "I have fought a good fight, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 7, 8. At that time, then, Paul had not

received his crown, nor did he expect to receive it immediately after finishing his course, but at the time of Christ's coming to raise up his faithful servants and execute vengeance on his adversaries. *Then*, Paul expected to receive his crown of glory, though he might, indeed, before that time, be fallen asleep in death. There is in this something analogous to the Grecian games, in which the victor did not receive his crown or prize immediately, but waited until the close of the exercises, when, in the presence of the judges and of the assembled multitude of competitors and spectators, he received his appropriate reward. And even if, from any cause, the victor died on the spot, in the midst of the contests, he did not lose his crown, which was placed on his head as if he were alive. In like manner Paul represents his crown of righteousness as laid up for him, and to be formally bestowed on him at the appearing of Christ, when full proof would be exhibited before the world of his disinterested devotion and unswerving fidelity to the cause of Christ.

We may illustrate this point by reference to the patriots of the American Revolution, whom the world delights to honor, and who are crowned by a grateful country with the laurels of imperishable glory. Suppose some one of that noble band, like the immortal Warren, after a course of arduous and disinterested services in the cause of freedom, after having sacrificed ease, property, friends, and endured every form of peril and hardship for his country's good, to have perished in the darkest hour of the Revolutionary contest, while, in respect to its results, all minds were held in doubt, suspense and agitation. Now, at such a time, while the conflict is still going on, his services, character and influence can not be correctly estimated. The time for distinguishing between friends and foes, and rendering unto each one his due, has not yet come. We can not at such a period separate between the true and false, between the tares and the wheat; "let both therefore grow together until the harvest." When freedom and independence have been achieved, the influence which each individual has exerted toward the happy result can be duly weighed in an even and just balance, free from the disturbing influence of the envy and jealousy and petty passions that are apt to be engendered in

such scenes of strife, and the services which each one has rendered to his country, with the virtues and graces of his private character, can be duly appreciated. If he was eminently arduous, disinterested and faithful in every station, then his name will be inscribed among the benefactors of his kind, and he will be crowned with enduring honor; and his crown, *i. e.* the esteem and honor in which he will be held in after ages, will be proportioned to the purity of his motives, and his fidelity and ability in defending his country's cause. If he has passed through many scenes of trial with eminent wisdom, fortitude, patience and integrity, and proved himself at all times worthy of the trust reposed in him, then will he be entitled to a more conspicuous niche in the temple of fame, and his sufferings and sacrifices in behalf of justice and humanity will work out for him "a far more exceeding eternal weight of glory."[10] Thus is Washington crowned with imperishable honor by the united suffrages of the wise and good of this and of other lands.

This was peculiarly the case with Paul, engaged in the noblest warfare, and whose afflictions, distresses, and persecutions, endured for Christ's sake, his unselfish devotion to truth, his pure and lofty example, will embalm and immortalize his memory; and his crown will ever shine with a lustre of glory next in splendor to that of the Saviour himself. While of Arnold, the traitor of his country, and of Judas, the betrayer of innocent blood, and all who, like them, prefer to follow the example of Balaam the son of Bosor, "who loved the wages of unrighteousness," rather than obey the behests of truth, justice and righteousness—of all such we can only say that their memory "shall rot," in the expressive language of Scripture, and when their leading characteristics are brought to mind, they came forth to a "resurrection of condemnation," while the other class of men we have spoken of, came forth to a "resurrection of life." Referring to those who "run in a race" at the Olympic games, Paul says, "Now they do it to obtain a corruptible crown; but we an incorruptible."—1 Cor. ix. 25. This crown after which Paul aspired, was, in short an immor-

[10] See Macknight, on 2 Cor. iv. 17.

tality of honorable renown. Does any one, with an eye on outward, sensual delights, object that this is not a sufficient reward for the self-sacrificing Christian, or that it does not come up to the idea of the "crown of righteousness," which Paul strove to win? Let it be remembered that this, nevertheless, has in all ages been the prime moving cause of the noblest labors in all humane and Godlike enterprises. Milton, in his Lycidas, says:

> "Fame is the spur that the clear spirit doth raise,
> (The last infirmity of noble mind)
> To scorn delights and live laborious days:
> But the fair guerdon, where we hope to find,
> And think to burst out into sudden blaze,
> Comes the blind Fury with the abhorred shears,
> And slits the thin-spun life. But not the praise.
> * * * * *
> Fame is no plant that grows on mortal soil,
> Nor in the glistering foil
> Set off to the world, nor in broad rumor lies:
> But lives and spreads aloft by those pure eyes,
> And perfect witness of all-judging Jove;
> As he pronounces lastly on each deed,
> Of so much fame in heaven expect thy meed."

With due respect to Milton, however, we protest that a desire to win *such* fame is not the last infirmity of noble minds, nor any infirmity at all. We are sorry that he ever gave currency to so mistaken a notion. To illustrate what reward and crown Paul was anticipating for himself, and for his companions living and dead, and to show how his language on that point falls in with the natural language of the human heart when reviewing the lives of the wise and good, we beg leave to quote from the eulogy pronounced on Dr. Johnson:—"The sincerity of his repentance, the steadfastness of his faith and the fervor of charity, forbid us to doubt, that his sun set in clouds to rise without them; and of this let us always be mindful, that *every one who is made better by his books will add a wreath to his crown.*"[11]

In speaking of the spiritual exaltation of the early Christians, whether living or dead, and their union with Christ in his kingdom and glory, Paul says, they shall "meet the Lord in the air: and so shall we ever be with the

[11] Bp. Horne, in Bos. Johnson, ii. 526. Ed. Croker.

Lord." A peculiarly significant expression, and not at all obscure, if we remember that here, as throughout the context, the radical idea intended to be set forth is the eminence of station, influence, and honor in which those noble spirits should be united with Jesus Christ in the church through all coming ages. The expression, "caught up together with them in the air," is similar to the language in which Paul described a vision which he had many years before. "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth:) such a one caught up to the third heaven."—2 Cor. xii. 2–4. May there not be an allusion, here, to the account of Christ's ascension? "While they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 9–11. "It may here be remarked," says Prof. Crosby, "that, in reading this passage, we are in danger of attaching more force to the expression in our version, 'in like manner as,' than the original words, *ὃν τρόπον*, require. These words have no necessary reference to the particular manner in which a thing is done; and, in every other instance have been rendered, by our translators, simply 'as,' or 'even as.' Thus in Acts vii. 28, 'Wilt thou kill me, *as* thou didst the Egyptian yesterday?' In 2 Tim. iii. 8, 'Now *as* Jannes and Jambres withstood Moses, so do these also resist the truth.' In Matt. xxiii. 37, 'How often would I have gathered thy children together, *even as* a hen gathereth her chickens under her wings.' In these passages, it is manifest that there is no reference to precise manner. So that the meaning in Acts i. 11, may be, simply, 'As ye have seen him *go* into heaven, so likewise shall he *come* again.' Our words *likewise* (in like wise or manner) and *also* (entirely so) are precisely similar examples of words which have lost their full etymological force.[12] Besides,

[12] Crosby on the Second Advent, pp. 15, 16.

Jesus often employs similar language in reference to what all writers admit to be his coming at the destruction of Jerusalem. "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth [land] mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."—Matt. xxiv. 30. *Then*, is a note of time, referring to the tokens before referred to. That is, Christ's second coming should be immediately after certain described tribulations. And the time is specially determined by the words following, *v.* 34, "Verily I say unto you, This generation shall not pass, till all be fulfilled." This, in any other book than the Bible, would be deemed conclusive against those fanatics called Second Adventists, and against all those who say that Matt. xxiv. relates to a totally distinct subject from Matt. xxv., and against those, also, who deny that 1 Thess. iv. 17, relates to the coming of Christ in the triumph over Judaism in the apostolic age. But alas! how potent is tradition and how impregnable are opinions when not founded in reason, but rooted in the feelings and consecrated and confirmed by religious and dogmatic associations.

The assembly of the saints to "meet the Lord in the air," may be illustrated by the language of eulogy used by the greatest of American orators, in reference to our revolutionary worthies: "Auspicious omens cheer us. Great examples are before us. Our own firmament now shines brightly upon our path. *Washington is in the clear upper sky. Those other stars have now joined the American constellation, they circle round their centre, and the heavens beam with new light!*"[13] Noble, magnificent words! Did the author derive the conception from Paul, or was the imagery suggested to both of them by the passage in Dan. xii. 3? "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It will be seen then, that we regard the whole passage at the head of this Article, as a scenic or dramatic representation, addressed to the imagination, in the impressive oriental style, of the manifestation of Jesus in his spirit

[13] Eulogy on Adams and Jefferson.

and power and Messianic glory, in the apostolic age. But we must learn to read it with oriental eyes, and to understand it in the oriental sense, or we shall surely misread and misunderstand it. The rising of the dead—the living being caught up together with them to meet the Lord in the air—the assembling of those that sleep, and those that survive and remain—the sound of the trumpet—the mingling shouts of triumph—all, all this, is significant and impressive imagery; and whatever it may mean, it is not plain, literal, abstract, prosaic description, but symbolic and impassioned, in a peculiar degree, and cannot make any sense at all, nor be understood, except as a revelation of Christ's truth, i. e. in a spiritual sense.* If the mind dwells on separate figures and tropes, if we busy ourselves with digging away at the roots of particular words, in Greek or English, without, at the same time, attending to the connection, scope, and scriptural use of the whole assemblage of figures, and to the general current of discourse, designed to set forth great and notable events in the history of the planting of the Christian church and its triumphant establishment, we shall run the hazard of missing the sense entirely.

It may be said by way of objection, that, whenever Christ's second coming in the apostolic age is unmistakably referred to, a judgement is always connected with it, but that no execution of judgement is spoken of in the passage in question, and therefore it ought not to be referred to that Second Coming. To this it may be replied that the immediate purpose which St. Paul had in view in this place was to comfort the Thessalonians concerning them that were asleep. It was not needful for that purpose to bring into view all the circumstances which should attend, and all the consequences which should follow, the Lord's coming. The apostle's special and avowed object was to show that the Christian believers who had departed this life, should not lose their reward at the approaching day of Christ's coronation, as Lord of the New Dispensation, but that the deceased, as well as living saints or disciples, should be gathered in spirit with him, and all be thenceforward indissolubly joined with him in power and glory in his spiritual kingdom.

But it is to be observed further, that we do find, in the

immediate context, a judgement very distinctly spoken of, to be executed, at Christ's coming, on the unbelieving and unfaithful, as we shall presently show. The erroneous interpretation of this passage which has so long and so generally obtained currency, has grown out of disregarding the context, and not allowing Paul to be his own interpreter, not tracing the current of thought through the Epistle, not regarding the meaning which he has himself attached to his own words. An examination of the whole Epistle will bear us out in the view we have presented. There is a connection, a harmony, a relation of parts, a correspondence of phrases and images, and a unity of plan and purpose observable throughout the Epistle, in relation to the subject in hand. This Epistle should be read through at a sitting, regardless of the division into chapters and verses; and it will then be found to be a continuous connected discourse, pitched in an elevated key, and ending as it begins, with explicit allusion to the all-absorbing theme of the apostolic age. The great topic of Christ's speedy coming in glory, with his saints, gives tone and coloring to the whole composition, shapes the apostle's arguments and suggests the form of his words of reproof, exhortation, and consolation. In the opening of the Epistle (i. 9, 10) he speaks of the Thessalonians having "turned to God from idols, to serve the living and true God, and *to wait for his Son from heaven*, whom he raised from the dead, even Jesus, which delivered us from the wrath to come," [*is at hand.*] Now this language, occurring at the opening of the Epistle, furnishes a key to a right understanding of what is figurative or obscure in chapter iv. As he speaks, in the first chapter, of the coming of Christ from heaven,—of waiting for his coming—of being delivered from the wrath *then at hand*, we perceive no reason for supposing the coming of Christ and the associate events mentioned in chapter iv. to be different from the coming of Christ and the associate events mentioned here. If there be any difference, in what does it consist, and how shall we know it to exist? Were Paul or his companions *waiting for, and expecting to witness* the coming of Christ, to take place some thousands of years hence? Is that his meaning? The supposition is altogether gratuitous, not to say absurd. Paul did not write like a madman, as that

supposition would imply, nor is there an example of any such lawless mode of speech anywhere in his writings.

Taking the ground that the events mentioned in both places above referred to, were to take place within seventeen or eighteen years at the farthest, the language throughout the Epistle, on the subject of Christ's coming, is natural, coherent, consistent. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"—ii. 19, 20. "To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—iii. 13. Can any one see in this last clause a different coming of Christ from that in chapter iv. or from that spoken of by the Saviour himself, in Matt. xxiv. 30? "Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." It should be observed that the circumstances attending his coming are very similar in all these cases.

But let us look forward into the fifth chapter. The reader is reminded that the division of the New Testament into chapters is of no authority, having been made by Cardinal Hugo in the 13th century, and often very arbitrarily, and for careless readers, very injuriously breaks the connection and sense of many passages. We know of no more arbitrary instance of this kind than in separating chapters iv. and v. of this Epistle. Is there any interruption of the thread of discourse, any sudden change of subject here? We do not perceive it. There is a new turn given to a subject already often brought forward in the preceding part of the Epistle. The great events spoken of in the close of chap. iv. are further amplified, placed in new lights, viewed in other relations, it is true; and in chap. v. he brings into view the judgement to come on the adversaries of the gospel, as well as the joy and rest to be shared by the faithful. "But of the times and the seasons, brethren, ye have no need that I write unto you."—*v.* 1. To what "times and seasons," could Paul, as a consistent, not to say a sane man, have reference? Why, obviously, to the times and seasons when

the Lord should come from heaven, and the dead be raised, and the living and dead be gathered together with him, and be revealed in glory to the world. What other events, what other times, could he refer to? Some, however, have said virtually, that Paul was trifling here, and merely alluding to passing events at Corinth; as if he had no more serious matter in hand than to write about the latest news, only that the Thessalonians did not need to be informed about it! But see how completely the notion of a sudden change in the subject is set aside by the very next words. "For yourselves know perfectly, that *the day of the Lord* so cometh as a thief in the night. (See Matt. xxiv. 42–50.) For when they shall say Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." What *day of the Lord*, if not the same that is mentioned three or four verses back? Then he exhorts them to "be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation: For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, *that whether we wake or sleep*, we should live together with him. Wherefore, comfort one another, and edify one another, even as also ye do." How similar is this language to that in the preceding chapter! And yet we have seen ingenious and labored attempts to show that the coming of Christ, spoken of in chapters i., ii., iii. and v., is a totally different event from that mentioned in chapter iv.; and that chap. v. opens with a sudden change of subject, not a new turn of that all along uppermost in the Apostle's mind, but a new subject, a different coming of Christ, and a new use of all the terms referrible to that event. Thus one esteemed writer says, with much gravity and assurance, "Here," i. e. in chap. v., "the subject is professedly and distinctly changed from the resurrection of the dead to the times and events which were to be observed as signs of a notable day of the Lord for which they should be looking."—Matt. xxiv. 37–40. What we regret here, is, that the writer, when genuine argument failed him, should have given us a counterfeit, in the shape of bald assertion and groundless assumption. For instead of the subject being professedly changed, it is, in explicit

terms, the same already just spoken of, viz: The coming of Christ and the gathering of the saints, whether living or dead, together with him. The same writer continues: "The Apostle is not here engaged in a continuous argument, but delivers short paragraphs, on different subjects."[14] There is no doubt that a great many topics are brought into notice in the course of this Epistle; but the thing assumed by this writer, and which remains to be proved, is this, viz: That the "coming of the Lord," in iv. 15, is a different subject from the "coming of the Lord Jesus Christ," in v. 23; and from "waiting for his Son from heaven, in i. 10; and from "the presence of our Lord Jesus Christ at his coming," in ii. 19; and from "the coming of our Lord Jesus Christ with all his saints," in iii. 13. In all these five instances the coming of the Lord is spoken of under some diversity of phraseology, it is true, but the subject is palpably the same. And the word "coming" is in every instance the translation of one Greek word, *παρουσία*. To suppose that Paul should, in the first three chapters, speak of Christ's coming in that generation to set up his mediatorial throne, reward his friends and punish his enemies, then for five or six verses speak of an entirely distinct and different coming of Christ

[14] Cobb, Compend of Divinity, p. 348. We think the great John Locke says a good word in regard to the right method of reading Paul's Epistles. He says, "One difficulty of understanding them is the dividing of them into chapters and verses, as we have done, whereby they are so chopped and minced, and, as they are now printed, stand so broken and divided, that not only the common people take the verses usually for distinct aphorisms, but even men of more advanced knowledge, in reading them, lose very much of the strength and force of the coherence, and the light that depends on it."

"As the matter now stands, he that has a mind to it, may at a cheap rate be a notable champion for the truth, that is, for the doctrines of the sect that chance or interest has cast him into. He need but be furnished with verses of sacred Scripture, containing words and expressions that are but flexible (as all general, obscure and doubtful ones are,) and his system, that has appropriated them to the orthodoxy of his church, makes them immediately strong and irrefragable arguments for his opinion. This is the benefit of loose sentences, and Scripture crumbled into verses, which quickly turn into independent aphorisms." "To understand Paul aright, his inferences should be strictly observed; and it should be carefully examined, from what they are drawn, and what they tend to. He is certainly a coherent, argumentative, pertinent writer; and care should be taken in expounding of him, to show that he is so."—(Pref. to Paraphrase of Paul's Epistles.)

under the same terms, yet separated from the former by many thousands of years, and then, without any note or mark of transition, in the next breath hasten back to the apostolic age, to speak again so particularly of the immediate coming of Christ in that age, in the time and season then at hand,—is not to prove it, of course. And to state such a supposition in terms and at length, is to disprove it in the view of every unbiassed reader. If such a lax method of interpretation is to pass current among us we must cease to complain of Orthodox writers for finding the fall of Jerusalem foretold in Matt. xxiv., and the dissolution of the material universe in Matt. xxv., when both chapters are parts of one consecutive discourse delivered to one audience on one occasion; and the hiatus supposed to exist somewhere in that discourse, as in 1 Thess. iv.–v., exists only in the prejudices of its advocates. If such a principle of interpretation is to be admitted by us in support of a favorite theory of the resurrection, and the Scriptures put upon the critical rack to be tortured into the support of a foregone conclusion, we must cease to complain of Macknight and others of his school when they quote Matt. xvi. 27, and apply it to a future general judgement, and yet who omit to notice the very next sentence, "Verily, I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom." Perhaps Macknight would say that Christ is here delivering short paragraphs on different subjects. But the assertion would not avail to stifle the conviction in our minds that he was doubly blindfolded by his favorite doctrine of a general judgement at the end of time, and so disqualified from seeing, or at least from appreciating, a very simple, plain, unequivocal declaration of Christ. Our exposition, on the other hand, strictly follows the text, it harmonizes with the context, it suits all the circumstances, and is confirmed by the survey of the Epistle as a whole. It is further supported by the tenor of the 2d Epistle to the Thessalonians, which was written very soon after the first. See i. 7–10. "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven," &c. Then Paul goes on to say, "Now we beseech you, brethren, *by the coming of our Lord Jesus Christ, and by our*

gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—ii. 2. On this last clause Prof. Crosby has the following note: "The original, in *v.* 2, for 'is at hand,' is ἐνέστηκεν, *is instant* or *already present*,—a word differing essentially in its force from those which our Translators have elsewhere rendered 'is at hand.' It is unfortunate that they have not observed the distinction; for the Apostle everywhere teaches that the day of Christ is *at hand*, but nowhere that it is *already present*. This preterite is used elsewhere in the New Testament only in the participle, where it occurs five times, and always with the translation, in our version, '*present*.' The practical character of the latter part of the 2d chapter shows that the 'man of sin,' 'the son of perdition,' the 'wicked,' to be 'revealed,' was not the Pope, but some enemy to the faith, or hostile power, which would arise in the times of the Thessalonians themselves,—the same apparently with the 'antichrist,' whom the apostle John, at a subsequent period, recognized as having already come. (1 John iv. 3.) The agitation among the Thessalonians, which the Apostle seeks to allay, shows that they had been taught to expect the *speedy* coming of Christ. Nay, it had been perhaps produced in no small measure by the rousing language of the previous letter of the Apostle himself. (1 Thess. v. 1–6.) Nay, more; even this second epistle (which some strangely suppose to have been written for the express purpose of warning the Thessalonians not to expect the second coming of Christ in their day, and of predicting the Papal apostacy,) implies throughout that the coming of Christ is *near*, though, it is true, not already present. (See i. 7.; ii. 1–7.; iii. 5.) We find the Apostle guarding the Thessalonians against certain errors, all implying a general expectation of the speedy coming of Christ. These errors were, 1. The expectation of that event as already present. 2. A disbelief in the certainty or the nearness of that event, from its having been so long deferred. 3. A belief that the resurrection was already past. If the apostle had placed the resurrection afar off would such an error be likely to have arisen?" [15]

[15] Crosby, on the Second Advent, pp. 78, 82.

There is no resisting the conclusion, we think, that "the day of the Lord," 1 Thess. v. 2, "that day," 2 Thess. i. 10, and "the day of Christ," ii. 2, all refer to the same "coming of the Lord" spoken of in the passage under notice,—that day in which Jesus set up his spiritual kingdom in the world, "henceforth expecting till his enemies be made his footstool." Nay, Paul uses here much of the same striking imagery employed by the Saviour in answer to the express inquiry of his disciples, "What shall be the sign of thy coming, and of the end of the world," or age.

We attach the more importance to the passage under consideration, because, when correctly understood and applied, other passages in the New Testament which have been deemed obscure, will be elucidated by its reflected light. It enables us to understand what is meant by "the resurrection of the just," Luke xiv. 14, of which words there have been labored attempts at explanation by able writers, whose views, however correct in the abstract, do not exactly fit the passage.[16] What can they signify but the spiritual exaltation of Christ's faithful disciples, those who, according to his promise, were, "in the regeneration,"—at the inauguration of his kingdom,—to "sit upon twelve thrones, judging the twelve tribes of Israel?" Matt. xix. 27. This is called in John v. 29, "the resurrection of life;" and in Heb. xi. 35, "a better resurrection." Better than what? Many and diverse have been the explanations offered of this latter passage. The view of Crellius, Hammond, and Doddridge seems to be the proper one, who say that the word "better" refers by contrast to deliverance from torture. "Not accepting deliverance that they might obtain a better resurrection," that is, better than a present remission of their torments. They preferred the glory of suffering death for Christ's sake, to the shame of denying him, and of being rejected from his presence in the day of his coming.[17] "For if we suffer, we shall also reign with him; if we deny him, he will also deny us."—2 Tim. ii. 12.

[16] Cobb's Compend of Divinity, p. 353. Ballou on Future Retribution, p. 163.

[17] See Doddridge, on Heb. xi. 35.

In the light of this exposition we are prepared to understand St. Paul's words in 2 Cor. v. 6–10. "Whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him. (Comp. 2 Cor. v. 8–10. Phil. i. 23, 24, and iii. 10–11.) We are now able, also, to attach an intelligible, consistent, and natural sense to the words in 1 Cor. xv. 22, 23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward they that are Christ's at his coming." That some men should not be Christ's at his coming, (whenever that coming was to take place,) is one of those inferences which are not only natural, but absolutely unavoidable. And all interpretations of the passage which do not allow for this inference, must fail to give satisfaction to the candid and impartial inquirer. It may perhaps be said that however 1 Thess. iv. 13–18 be interpreted, the xv. chap. of 1 Cor. cannot be applied to events of the apostolic age. But let us reason first, and draw conclusions afterwards. It is freely admitted that in 1 Cor. xv. the scope of the apostle is broader, that he takes in a greater range of subjects, and expands them more fully, than in the passage from 1 Thess. iv. In 1 Cor. xv. the apostle undoubtedly looked beyond the inauguration of the King on his throne of glory,—the setting up of Christ's mediatorial kingdom,—and casts a view forward to the future progress of his spiritual reign, even to the indefinite future period, when Jesus shall vanquish all opposition, subdue all things to himself, "and when the Son also himself shall be subject unto Him that put all things under him, that God may be all in all."—*v.* 28. Here we find Paul using universal terms in a universal sense. But no biblical scholar, we suppose, needs to be informed that universal terms are sometimes used in a lower sense, i. e. they are not always used absolutely. "All men" may mean "all men" without any restriction, or "all men" of the class, kind, or denomination, who are the subject of discourse.

When Paul speaks of "the resurrection of the dead," *1 Cor. xv. 12–16*, he seems indeed to speak of "all men"

in the absolute, unqualified sense of that phrase. But "they who are fallen asleep in Christ," (in verse 18,) will not admit of such a sense; nor the phrase "them that slept," (verse 20,) nor "they that are Christ's at his coming," (verse 23;) and yet it will be difficult to show that the phrase "Resurrection of the dead," (verses 12, 13, 21, 42,) has any more extensive scope. Locke remarks, and his opinion is certainly worthy of consideration, that "the resurrection of the dead," here spoken of, is not the resurrection of all mankind, in common, but only the resurrection of the just, Luke xix. 14; the same that is spoken of in Phil. iii. 11, where Paul speaks of his sufferings, and of his endeavors, "if by any means he might attain unto the resurrection of the dead,"—a boon which it seems he was liable to fall short of, otherwise there is no reason for his earnest solicitude in striving to attain unto it. Look next at the 51st and 52d verses:—"Behold, I show you a mystery; *we* shall not all sleep, but *we* shall *all* be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and *we* shall be changed." The coincidence of expression between these two verses and 1 Thess. iv. 13–18, will not be overlooked by the careful inquirer. It is to be observed that *we* and *all* are correlative terms, and that those asleep, and those who were alive, comprehend the "all" who are spoken of. A part of the whole number should be "alive and remain," and another part should fall "asleep," but at the coming of Christ, *all* of both classes, were to be raised up with him, and gain the victory over death and the grave, and be clothed with spiritual and incorruptible bodies. Want of room compels us to desist from a further developement of our views on this most interesting passage; but one point is worthy of special attention, viz: All writers, so far as we know, Orthodox, Unitarian, and Universalist, agree in referring 1 Cor. xv. and 1 Thess. iv. 13–18 to one subject, to one coming of Christ, to one resurrection of the dead, to one series of events; and if our Exposition of the latter passage be the true one, then the fifteenth of 1 Cor. must be admitted to have the meaning we have put upon it.

There is one aspect of our general subject of so much importance that we wish to advert to it before closing

this article. It is a prevalent notion among literary men that the apostles were absolutely mistaken when they represented Christ's second coming as then near at hand. This notion is sanctioned by many Unitarian writers of England and America, and by names no less eminent than those of Grotius and Locke. Grotius, (says Macknight, with great simplicity,) infers that Paul thought the appearing of Christ was to happen soon, and that Timothy might live till Christ appeared. Grotius was right in this inference. But Macknight strangely says that Paul entertained no such thought, and he resorts to all the usual expedients and evasions to destroy the obvious force of the Apostle's words. Grotius and Locke understand the apostles to say that Christ was to come in glory and the end of the world to take place during their own generation, but suppose that Paul and Peter and James and John and Jude, in all their explicit declarations to that effect, were deluded, that they misunderstood the terms in which Christ had announced his second coming, and propagated nothing but error on this point among the primitive Christians. Macknight says that this opinion of Grotius and Locke has given occasion to Gibbon and other infidels to discredit the apostolic writings, which we think not improbable. But the truth is, that, unless we mean to deny the veracity of the apostles, to say nothing of their inspiration, they *did* expect the coming of Christ and the resurrection of the dead in their own age, and *did* predict the end of the world, (αἰὼν, age,) in their own generation, in the true sense, (*i. e.* the spiritual sense,) of those expressions, which is the only sense in which the Saviour had predicted those events as near at hand. And those events actually took place in the remarkable displays of divine power witnessed by some of those then living. While Grotius and Locke were mistaken in supposing that those events were not to be realized till some thousands of years hence, Macknight is doubly in error in denying that they are now past, and that the apostles represented them as in their time near at hand. The notion that the apostles misunderstood and misrepresented the Saviour in respect to the time of his second advent, is adopted by Milman, who says, "It appears that the more Jewish opinion of the immediate

appearance of the Messiah to judgement had gained great ground in the community [Thessalonica.] It is slightly [?][18] alluded to in the *first* epistle, v. 2, 3. The *second* seems to have been written expressly to counteract this notion. The notion of the approaching end of the world, and the final consummation of all things in the second coming of the Messiah, appears to have been the last Jewish allusion from which the minds of the apostles were disenchanted; and there can be no doubt both that many of the early Christians almost hourly expected the final dissolution of the world, and that this opinion awed many timid believers into the profession of Christianity, and kept them in trembling subjection to its authority."[19] We can only say that we are astonished at such statements from so learned and candid a writer. We have always thought, and still think, that the apostles, after the resurrection of Christ and the descent of the Holy Spirit on them at the feast of Pentecost, were pretty thoroughly disenchanted from all merely Jewish illusions, and safe and correct expounders of Christian truth. "The notion of the approaching end of the world and the final consummation of all things in the second coming of the Messiah," in the spiritual and true sense of these words, in which the apostles used them, is not a Jewish illusion, but Christian truth, and now veritable history.

De Quincey also says, with characteristic assurance, "Moreover, we know that the apostles fell into some errors which must have affected their views in these respects, [the expediency of marriage and the customs of the Essenes.] For a time at least they thought the end of the world close at hand," &c.[20] Henry Rogers also states that he finds no proof that the apostles had positively stated that the second coming of Christ would take place in their own time, but much to the contrary;"[21] and thus he also, unintentionally, helps to point the arrows which unbelievers are aiming at the Christian

[18] How "slightly" we trust to have made apparent in what goes before.

[19] Hist. Christ, pp. 164, 172.

[20] Biog. and Crit. Essays, i. 43.

[21] Eclipse of Faith, 58, 66.

faith, even while professedly laboring to exhibit its evidences. All these writers are respectfully commended to a more careful study of the New Testament, that they may learn to interpret it more correctly. Nay, we beg of them to consider the certain inference which will be drawn by unbelievers from this charging of delusion upon the apostles, on the subject of Christ's second coming, when they only repeated the very terms in which he himself announced the time when he should "judge the quick and the dead at his appearing in his kingdom," (2 Tim. iv. 1;) and if they were mistaken and enchanted by a Jewish illusion, on this point, to the end of their days, the whole responsibility must fall back on Him, who, in his last message to them while he was on earth, sent them forth to teach all nations whatsoever he had commanded them. We beg that this momentous consequence of the notion of Grotius and Locke and Milman, and those who follow them in this matter, may not be lost sight of. It reaches a vital point in respect to the evidences of the Christian religion. Nor is it any answer to our general position to say that Christ did not pretend to know the precise "day and hour" of his second coming, when he has declared so often and so unequivocally that it should take place in his own age.

We now submit this exposition to our readers with a single remark. If it be sound, (will it be asked,) what scriptural foundation is left for the doctrine of the general resurrection of the dead, and the final purity and happiness of all our race? In reply, we observe, that if it be sound, that is enough. We have sought, in this discussion, only to ascertain what is true, not to support the creed of a sect, believing that "Truth is of infinitely higher value than the excitement of controversy, the triumph of victory, the pleasure of sympathy, or even the pride of consistency." The doctrine of the final purity and happiness of our race rests on its own proper basis, nor will it be prejudiced by the discovery and vindication of any other truth. We are aware of the wide relations of the subject we have so imperfectly discussed, and that if the views we have presented be correct, more than one Christian denomination will not only need to revise, but to remodel its dogmatic system from foundation to turret.

But believing with Robinson of Leyden, that "the Lord has more truth yet to break forth out of his holy word," we have endeavored deliberately, candidly, and we hope not presumptuously, to give utterance to thoughts we have long held, and are prepared to accept all the consequences legitimately flowing from the views we have here presented. J. O. S.

Art. XIX.

The Idea of a Sermon.

Graces and Powers of the Christian Life. By A. D. Mayo, Pastor of the Independent Christian Society, Gloucester, Mass. Boston: Abel Tompkins. 1853.

Notwithstanding the great number of published works, called volumes of sermons, there are comparatively but few such works that have any right to the name. Religious literature is prolific of almost every good thing, except sermons, *truly such.* We can find almost any amount of learned disquisition, exhaustive argument, biblical exposition, and scrutinizing polemics; but seldom do we find any thing at all approaching the true idea of a sermon—the sermon that is, as distinguished from simple argument, and other forms of essay composition.

We trust it may be taken for granted, that the sermon has its essential peculiarity; as such, its composition is radically different from any other form of written or spoken speech. And let it be observed, that this peculiarity is in the composition itself,—it is not in any accompanyment, but in the very temper of the language employed. The circumstance that the production is spoken from a pulpit to an audience, with the usual accompanyment of other services, does not constitute the production a sermon. A lecture on phrenology, preceded and followed by singing and praying, might be delivered from the pulpit to a Sunday audience, and yet it would have no character of the sermon. The sermon-quality pertains to the phraseology

—is the determining character in the aim and structure of the written or spoken words.

We repeat it, the sermon is a peculiar composition. That in it, which, as its *essence*, makes it a sermon, is something which can be detected in no other form of writing or speaking. And it is a rare quality—it is a rare gift that can produce it in any marked degree. We have strong, eloquent, and useful men in the pulpit, but we get few sermons from them. We get much that goes by the name; we get very little that has any claim to be so regarded. Scripture exposition,—exposition of difficult and controverted passages, such for instance as that in the last verse of the twenty-fifth chapter of Matthew, and that concerning the sin against the Holy Ghost,—is not preaching, and the exposition is not a sermon. An elucidation of the principles of divine retribution, is not a sermon. Arguments drawn from Scripture and from fundamental principles to disprove the doctrine of endless misery, are not sermons; neither are arguments drawn from the same sources to prove the final holiness of all mankind, sermons. The reader will not misapprehend our meaning. We are far from indulging, directly or indirectly, in a tirade against the practice of explaining, from the pulpit too, difficult passages of the Bible, or against that of elucidating the principles of retribution for sin, or against that of controverting the doctrine of endless wo, and proving the doctrine of universal salvation. Our conviction and practice are in favor of these efforts; we simply aver that they are not *sermons*. In some cases, they are doubtless better than sermons—do a necessary work, which sermons could never do. Still, as they have not the essential, the peculiar quality of the sermon, they should not be called by the name.

We come now to the question,—In what does the sermon consist? What is its peculiar and essential quality? Preparatory to answering the question, we may remark that while, as we have said, the sermon is not an argument nor a theological disquisition, nor a biblical exposition, nor a historical treatise, it nevertheless may, and generally does, embrace and use all of these; and it is in the peculiar use made of such material—in the structure and temper of the phraseology by which the use is secured

—that we find what is essentially the sermon. Briefly, the sermon consists in the application of religious truth directly, and that of any other quality of availible truth collaterally, to the human conscience, affections, and will; the purpose always being to induce holiness of life. Now expository, argumentative, and disquisitionary efforts appeal directly to the understanding, and may be entirely successful—successful in producing conviction, which is their only direct purpose—without moving the conscience to penitence for guilt, or to one holy resolve. Or if these good results follow, they come indirectly, and not as the special end in view. But conviction in the understanding is not the special or direct purpose of the sermon. If indeed, as may be and frequently is the case, such conviction is aimed at, it is sought only as intermediate, and not as the ultimate and particular end—only as an instrument, and not as the final object in view. Any enforcement of the truth, any assault upon error, any elucidation of a religious principle, which does appeal *directly* to the conscience, purposing to induce holiness of life, is not preaching—is not sermonizing.

Now it is impossible for any man to preach mechanically—sermons cannot be *made*. Only as "moved by the spirit" can a sermon, truly such, come from any soul. The truth which the preacher would apply to the guilty conscience, purposing to awaken repentance, cannot be taken, in its dry and abstract form, from the pages of a book, and immediately put to its divine use. No, it must, first of all, "become flesh"—must become a pervading ingredient of the preacher's life—must, in him, become a *living* truth. In the appropriating of truth to its holy work, the preacher cannot "live from hand to mouth," cannot set himself to the task of selecting the matter he would immediately use. The process of masticating and digesting the truth, of absorbing it into the soul's very identity, is always the preliminary condition of producing a genuine sermon. To *preach* truth—that is, to develope it into a sermon—the preacher must *be* the truth. Then he speaks out of the abundance of his heart; the regenerating word leaping from his soul smites the guilty conscience. Indeed, it is the truth itself that speaks—the truth seizing the man, and using his life, his thought

and speech. And this truth, thus animating and controlling the man—throbbing in his blood, swelling in his heart, and bursting from his lips—always has the precision of instinct. The mind has seized upon the practical end it would attain; and not a thought will flash, not an impulse will heave, not a word will articulate, that does not fully and instantly go direct to that end. It is thus, that the sermon-quality will characterize every written or uttered word, will exude from every sentence, will give regenerating power to every thought.

We have taken the occasion to express our thought as to the true idea of the sermon, because we regard the subject, as one of much importance, and further, we have taken the occasion now, because of the rare opportunity, to illustrate our thought, presented by the author of the volume of Sermons, truly such, named at the head of this article. To say that we can name no other living New England preacher, who has produced a volume of sermons equal to the "Graces and Powers of the Christian Life," will by many, perhaps, be deemed extravagant praise, or else a proof that our acquaintance with sermon literature is inexcusably limited. Yet are we willing to take the risk of pronouncing this favorable judgement. The book, with the title just quoted, is what it professes to be, a volume of *Sermons*. We find in them argument, disquisition, history, biblical explanation; yet out of the twenty-one compositions, do we not find one that can be termed an argument, an exposition, or an essay. It is impossible to open to a single page, without being instantly conscious that it is a *Sermon* that has our attention. The preacher's *instinct*—for such we may term it—appears in every paragraph; everywhere we discover that the preacher's eye is fixed on the one object of preaching—holiness of life; and that in appropriating truth to this end, seldom is a superfluous thought suggested, or a word uttered that does not tell directly on the purposed result. The reader feels that the preacher is talking to *him;* and not talking *about* sin and *about* holiness, but directly appealing to him to flee from the one, and to strive earnestly for the other.

Our limits will not admit of many extended extracts from the volume we have referred to; we will introduce a few as illustrations of the points we have, in our effort

thus far, aimed to present. The first sermon in the book is entitled, "Spiritual things Spiritually Discerned," and the application of the position, that a tried Christian's testimony to the worth of religion, is to have authority, on the principle, that having lived the Christian life, he is thereby qualified to pronounce as to its value; the same as an experienced statesman is competent to give an opinion on matters of statesmanship. In the following extract from pages 18 and 19, the reader will discover an *argument;* at the same time he will recognize the sermon-quality pervading it, and giving it a practical application to the heart and life.

"Pray, my friend, who should know best what Christianity is? There is a man whose life, for many years, has been blameless. He has not been swept away by his passions, or appetites, or ambition, or covetousness. All these enemies he has kept at arm's length. He has known trial, and not fallen into despair; has known men, and preserved his love for humanity; has kept himself consistent, strong and pure, amid a thousand earthly changes. And now, at the end of a life of heroic struggles for the true and good, he tells you that religion *is* a reality, and the only reality. What argument against him can you offer? Why, you suspect he may be deceived. Things look differently to you. And why should they not? You have spent your life in a lower region, in the headlong pursuit of riches, power, or some form of worldly pleasure. How can you know anything of religion? Its invitations you have slighted, its duties you have repudiated; you have sneered at its laws, despised its joys, and mocked at its threatenings. How can you hope to appreciate the truth of this man's words, or lift yourself to the comprehension of a character shaped amid sorrows, and labors, and delights, of which you know nothing? Your argument is a baseless assertion, flung against his holy life. You would be despised, in a commercial enterprise, if you treated the opinions of an old merchant, who has carried London and Paris and India in his head for half a century, with contempt. The great statesman of the nation tells you his opinion upon the state of the country, and you believe him, and cannot sufficiently extol his sagacity. But here is a man who, for fifty years, has lived a devout and useful life; has known what it is to love man and God; and when he tells you that your only real joy, and peace, and strength, must come from spiritual things, you say he is an enthusiast, or, at least, lives as if he were talking of dreams. But he is right, and you, my friend, are wrong. And it is a dreadful delusion in which you live, out of which it becomes you to make a speedy retreat. You are down in a rocky

valley, walled in by hills and cliffs, and can only look a little way around, and see a bare strip of sky overhead. He stands upon yonder peak, radiant with the setting sun, and looks abroad over fields, and rivers, and cities, out to the horizon's verge. You may stay where you are, and tell him this grand sight is all a figment of his own brain; but it were wiser, methinks, to climb up where he is, and open your soul to the glories which fill his own, and bend your knees with him beneath the awful heavens."

In reading the sermon on the "Unconscious Influence of Religious Character," it is impossible not to be conscious of the "spiritual atmosphere" so feelingly described as enveloping God's "chosen ones." The last paragraph, commencing on page 111, brings out the process by which this influence is exerted, while it impresses the same upon the reader's spirit.

"God surrounds his chosen ones with a spiritual atmosphere of light and love. Have you never entered a room to look upon a beautiful statue, and marked how it consecrated the place? Vulgar men uncovered their heads before it, and levity was checked, and the foolish seemed inspired by the sight. No one could speak aloud, but all stood gazing upon the heavenly face and form,—the low breathing, the tear, or the silent pressure of the hand, the only tokens of approbation. So is it when we come into the presence of a great saintly nature. We are awed and elevated, and changed insensibly to its likeness, and imitate its purity and faith, and strive upward to the summit of its thought. In such an atmosphere does God envelop all true souls. It goes with them, invisible, but separating them from the mass of sensual beings. In such a cloud of glory moved Jesus of Nazareth; and men followed him, they knew not why, and clung to his garments to receive strength. So walked he with his Father through his brief existence, and then ascended to heaven, leaving a name above all others known among men, and a memory that shall regenerate the world."

The reader will feel the implied exhortation, to seek after that reward which "can give satisfaction to the deepest wants of the soul," as he gives attention to the following *disquisition* on the nature of the reward due each man's endeavor, from the sermon on the "Reward of the Worldly and the Righteous." We quote from page 170.

"God's justice is vindicated in giving to each man his reward. *But here* it is that the retribution of sin appears, *in the nature of*

these rewards. Success alone is not desirable, independently of the quality of the thing acquired. A man is not to be envied because he has obtained what he desires, unless that thing, when obtained, will satisfy him. The only test of the worth of a possession of any kind is its power to give satisfaction to the deepest wants of the soul. It may amuse the possessor, may, for a time, gratify one extravagant desire, may appease some craving mental appetite, may, in ordinary times, appear very desirable and beautiful; but the test is, will it answer to all his needs as a human being, a child of God, a brother of man, a laboring, tempted, sinful, longing spirit in this world, and the heir of an immortal existence hereafter? Will it give him comfort when the world denies it? Can he live alone with it? Can he sit by the death-bed of his friend with it, or look sickness, doubt, and weariness in the face cheerfully by its power? Now, as certainly as a man lives does he have these wants, and, sooner or later, he will become conscious of them. Therefore, the test of real success in life is not whether he has become as rich as Astor, or the President of the United States, or a great scholar, or artist, but whether he has gained that which will satisfy these ever-present needs of his soul,—wants which cannot be put by, but grow more clamorous by refusal, and increase in magnitude with every new epoch in the immortal life."

One can but feel the desire to make the highest "Use of Human Employments," as he reads the sermon on that topic. The following from the sermon, commencing on page 208, though a formal description of "God's method of education," is, in its tone, full of urgent exhortation.

"God's method of education is the best, and we only go wrong and fall into confusion when we would alter it. When He creates an oak, He does not plant it in a hothouse, and send gardeners to water it, and shut off or let in the light and heat; but an acorn drops into the side of a hill, and by-and-by a green twig shoots up among the rocks; and through drenching, and freezing, and scorching, and blowing, and the sifting of the earth over it, and the "hap-hazard" of vegetable life, it fights its way along, season by season, till in a hundred years it shades the herdsman and his flock, and the wild storm becomes an anthem away up among its branches. Neither does He choose to rear us to manhood, upon spiritual dainties, or in the conservatory of any transcendental theory, but gives us a soul, and a will, and a place to grow in the midst of his universe. And by living as He has appointed—now standing with our faces scorched in fires of sorrow, now pacing over flats of monotonous labor, now twisting, and stooping, and clambering through rugged paths, now waiting in the dark for the appearing of one star; by being all, and

doing all that He wills, do we grow up into the 'perfect man, to the measure of the stature of the fulness of Christ.'"

The last paragraph in the book, from the sermon on "Our Friends and our Saviour," is poetically descriptive; yet does the sermon-quality exude from every line. The reader feels the resolve to tire not, but to toil hopefully till, on the summit of the "mount of ascension," he lays hold of the "white robes" of the Lord Jesus.

"Thus are we instructed by our earthly friends into the appreciation and love of Jesus Christ. And when he is truly ours, we better know and love those who have led us to him; for then we cease to demand perfection in finite minds, or satisfaction in human love, and with gratitude accept what these can give, knowing that above them all is our final home. And, more than this, our Saviour's love is the reconciling point between man and God; for we look down from it upon a glorified humanity, and upward to the great good Father. So are we led up this mount of ascension. When we are children, parent, brother and sister, guide us a little way along the base; early manhood finds us clambering up its sides; and one friend after another throws an arm around us, and a few there may be who go all the the way, singing as we move on. And these lead us up a winding path, around sudden corners, whence the landscape is seen far off below, now resting a moment upon a grassy upland, or leaning against a wall of rock. Old guides shake our hand and depart, and new ones, with beaming faces, await us. And if we tire not, and are true to them and to ourselves, we reach at last the summit, and there is our Lord Jesus Christ; and, holding by his white robes, we look down upon the wide expanse of earth, while far away along the horizon kindles the dawning glory of an Immortal Love."

In closing this but too desultory article we can but feel that whatever merit may attach to our effort to elucidate the true idea of the sermon, if any reader has been influenced to give his attention to the volume we have brought into notice, our labor has not been in vain. G. H. E.

Art. XX.

Literary Notices.

1. A Historical Sketch of the Town of Hanover, Mass., with Family Genealogies. By John S. Barry, author of "Records of the Stetson Family." Boston: Published for the author by Samuel G. Drake, &c. &c. 1853. 8vo. pp. 448.

Notwithstanding the narrow limits, in point of territory, to which this account is necessarily confined, we have found the work quite interesting. The history of one of our oldest towns, when written as Mr. Barry has written that of Hanover, becomes very suggestive, besides furnishing materials for history on a broader scale. The settlement of such a town, its early privations, difficulties, and struggles, its simple manners and ways of doing business in former times, its youth, the fortunes of its several families, the progressive changes through which it has passed, and its ancient landmarks still recognizable beneath its present features,—all these topics are pregnant with instruction in human life and society. The work is one of the best that we have seen of the kind. It embraces the Natural History of the town, as well as its civil, ecclesiastical, educational, military, industrial, and moral history.

2. A History of Greece. From the earliest times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By William Smith, LL. D. Editor of the Dictionaries of "Greek and Roman Antiquities," "Biography and Mythology," and "Geography." Illustrated by One Hundred Engravings on Wood. Boston: Jenks, Hickling and Swan. 1854. 12mo. pp. xxviii. 632.

To those who would read, or study, the History of Greece, but who have not time to master the numerous volumes of Grote, we heartily recommend Dr. Smith's work. It is by far the best compend of the subject that we have seen; well arranged; sufficiently full in its details to bring the state of things and course of affairs into plain view; revealing the principles that underlay the transactions; and perspicuous in its narative, though not distinguished by elegance of style. The completeness of its plan is worthy of special notice. It exhibits not only the public men and the public enterprizes, but it also lays open the life of the people, their social forms, the Grecian mind as well as the Grecian politics, the various and successive constitutions of government, and the progress in arts and literature. The wood-cuts, illustrating remarkable places, battles, architecture, manufactures, statuary, &c. add to the facilities for understanding the whole. It is worthy of the reputation which the

author had already acquired as Editor of a series of the most valuable Dictionaries of Classical Antiquities, that we have in the English language.

His present work is founded on Grote's, whose conclusions he generally adopts, without entering into the numerous discussions which that author introduces. It may gratify the reader to learn Dr. Smith's judgement of Grote's History. He observes, "it is not too much to say that his work forms as great an epoch in the study of the History of Greece, as Niebuhr's has done in the study of the history of Rome, and that Mr. Grote's contributions to historical science are the most valuable that have been made within the present generation. As my own studies have led me over the same ground as Mr. Grote, I have carefully weighed his opinions and tested his statements, by a reference to his authorities; and in almost all cases I have been compelled to adopt his conclusions, even where they were in opposition to generally received opinions and prejudices, as for instance, in his views respecting the legendary history of Greece, the legislation of Lycurgus, the object of Ostracism, the general working of the Athenian constitution, and the character of the Sophists."

3. Review of the Conflict of Ages. By Edward Beecher, D. D.: and an Exhibition of the Gospel Harmony. By Sylvanus Cobb, Editor of the Christian Freeman, &c. &c. Boston: Published by the author. 1854. 16mo. pp. 208.

We see not how the force of argument and illustration which we have here, can be resisted by a mind in the position that Dr. Beecher holds. We doubt not that he will give it a candid consideration. To us the reasoning seems to meet him precisely where he stands, to make it perfectly plain that the solution which he proposes of the difficulties in the old theology, is no solution, besides being gratuitous and even absurd, and to open before him the only way of consistency in the Scripture doctrine of universal reconciliation as the end of Christ's mediatorial office. Mr. Cobb writes, as he always writes, with great simplicity of diction, with directness of address; but clearly, and with perfect fairness. We do not attempt an analysis of the work; for we trust that our readers have already become familiar with it, either in its present book-form, or in the columns of the "Christian Freeman," where it first appeared.

4. The Recalled; in Voices of the Past, and Poems of the Ideal. By Jane Ermina Locke. Second Edition. Boston and Cambridge: James Munroe & Co. 1854.

When we remember that books of poems address themselves to no party, and commonly gain a more tardy introduction to the reading public than most other works, the fact that the second editon of the book whose title page is given above was immediately called for

upon the publication of the first, indicates an unusual degree of merit. Mrs. Locke has been long known by her poetic contributions to various periodicals, and the rare talents she has thus exhibited will cause her more elaborate efforts to be warmly welcomed by a discriminating public.

The book before us is divided into three parts,—Voices of the Past; Passages from Life; and Poems of the Ideal; besides a Rhymed Eulogy on Daniel Webster, at once the most extended and the ablest effort of all. It manifests greater strength of imagination, more varied learning, and greater poetic dignity, than aught else which the volume contains. In many parts of the work, Mrs. L. indulges in variations of measure in successive lines, not conformable to any rule, which would hardly be sanctioned by the standard poets; though it must be confessed that some of the most honored names of our own day have practically claimed such liberties as falling within the poet's prerogatives.

There are not a few poems in this volume which flow as sweetly as music itself; and taken together they manifest a versatility of talent, a purity and dignity of thought, and a power of emotion, which are transcended by no female poet of our time. The exceedingly favorable reviews which the work has already elicited, are but an earnest of its destined popularity with the lovers of polite literature. M.

5. The Russo-Turkish Campaigns of 1828 and 1829, with a View of the East. By Colonel Chesney, R. A. With an Appendix containing the Diplomatic Correspondence between the four powers, and the Secret Correspondence between the Russian and English governments. With Maps. Redfield. New York. 1854.

The Russian Shores of the Black Sea in the Autumn of 1852, with a voyage down the Volga, and a tour through the country of the Don Cossacks. By Lawrence Oliphant. Redfield. New York. 1854.

A Year with the Turks, or Sketches of Travel in the European and Asiatic Dominions of the Sultan. By Warington W. Smyth, M. A. Redfield. New York. 1854.

The enterprising publisher has certainly put the reading public under grateful obligations, in furnishing them, in the three volumes whose title pages are given above, such ample information, on the great topic of the day—"the Eastern Question." In the volume first named, we have what may properly be termed, an introduction to the topic of the existing war difficulty between Russia and Turkey. The antecedents of the northern invader, as detailed by the author, show clearly enough, that it is something besides regard for the interests of the Greek Church that has led him to involve Europe in the calamities of war. The work by Oliphant is one of the most entertaining we ever read. His deep-rooted dislike of everything Russian is saved from all acrimony by a rich fund of humor,

which enlivens every paragraph. His good sense, and his keen powers of observation, prevent his evident prejudice against the Russian people from doing them serious injustice. Besides he gives *facts*, from which every reader can draw his own inference. His readers will have good reason to distrust the pretension of the great warlike resources, which Russian craft is so anxious to have the world credit. Oliphant had the very best opportunities for looking into the internal affairs of the great empire; and if his facts are to be credited—and we can have no reason to distrust them—the efficiency of the empire, as a war-making power, bears no manner of proportion to its population and its bulk of territory. The pages of Smyth are less vivid than those of Oliphant; yet in some particulars, his work has the greater merit. We think he has compressed more information into his little volume, than the flowing style of Oliphant admitted of. Smyth's sympathies have been moved by the unquestionable wrongs of the Turks; and we think his narrative is influenced by an undue partiality for that people. His work, however, is very acceptable, giving, as it does, information that can come from no other source. The maps accompanying these volumes are quite well executed, and greatly facilitate the labors of the reader. The publisher can hardly fail of patrons for all the volumes to which we have referred. E.

6. Messrs. Redfield & Co. have kept their press quite busy, the last quarter, in furnishing timely and interesting books to the public. Foremost among them, in direct relation to the interests which this Review would serve, is the Examination of Dr. Beecher's Conflict of Ages, by Rev. Moses Ballou. It is a model of religious controversy —so fair, so courteous, so free from any flavor of bitterness, so serious in its treatment of the great problems whose solution either brightens or blackens the aspect of the world. Dr. Beecher, we are sure, will feel that, in Mr. Ballou, he has found a critic to whom the question at issue is no less important, as a matter of spiritual moment, than it is to himself; and we do not think that he will find the arguments of his Universalist opponent any the less cogent and conclusive because they are clothed in the most respectful, kindly and Christian dress. Would that our limits permitted us to refer to this book at greater length!

7. "The Catacombs of Rome as illustrating the Church of the First three Centuries, by the Right Rev. Wm. Ingraham Kip, D. D." is the title of a very valuable book. An immense deal of learning is very pleasantly conveyed in its two hundred pages, and the plentiful illustrations and fac similes of inscriptions from the earliest Christian tombs interpret at once to the eye the difference between ancient Paganism and the religion of Jesus. No preacher should fail to add the book to his library.

8. We are indebted to Messrs. Redfield & Co. also for an English translation of Franchere's Narrative of the First American Settlement on the Northwest Pacific Coast, in 1811. It is a very lucid and attractive book. Mr. Benton praised it in the Senate as an invaluable historical document, and, as such, it has doubtless found its way before this into the libraries of the country.

9. Messrs. Phillips, Sampson & Co. have issued a large Octavo entitled "The Poets and Poetry of the Ancient Greeks, with an historical introduction and a brief view of Grecian philosophers, orators, and historians, by Abraham Mills, A. M." Many of our readers remember the two volumes of lectures on the literature of Great Britain by the same author. In the present volume every poet of Greece finds a place. Historical notices dawn from reliable authorities are prefixed, and ample illustrations of the style of each bard are offered in translations by the best Greek scholars. The work is very valuable to a mere English reader, as the best cyclopedic dictionary of Greek poetic literature to be obtained.

10. Next on their list is the "History of the Protestant Church in Hungary from the beginning of the Reformation to 1850, translated by Rev. J. Craig, D. D., Hamburg, with an introduction by J. H. Merle D'Aubigne, D. D." We need not say that this is a fresh and very important contribution to the History of Protestantism, and must not be overlooked, either by students of the foreign fortunes of our religion, or by those who would be familiar with the political complications in Eastern Europe.

11. We must call attention to the "Complete Poetical Works of Samuel Rogers, with a biographical sketch and notes. Edited by Epes Sargent." This edition is as excellently printed as it is carefully edited. It is a great privilege to have the poems of Rogers offered to us so cheaply and in such appropriate dress.

12. Next comes a truly American book: "Thoughts and things at Home and Abroad, by Elihu Burritt, with a Memoir, by Mary Howitt." It is difficult to tell in which Mr. Burritt excels—the power of reading all the tongues that were scattered from Babel over the earth, or the gift of earnest speech in that one tongue, which, since Christianity has appeared, appeals to every people, and is comprehended quickly by the heart.

13. Messrs. Gould & Lincoln have published the now famous book, understood to be from the pen of President Whewell, Cambridge, England, "The Plurality of Worlds," which collects the scientific evidence against the idea of an inhabited universe. It is certainly a very fascinating book, considered simply as a fresh presentation of scientific discoveries. We have received from them, also, the "Evidences of Christianity, as exhibited in the writings of its Apologists, down to Augustine. Hulsean Prize Essay, by W. J.

Bolton, Professor in Gonville and Caius College, Cambridge, England." It is seldom that we are called upon to notice a more able and valuable volume. Preachers will find it a most admirable manual.

14. Messrs. Ticknor, Reed & Fields have published, since our last issue, two volumes of De Quincey, entitled, "Theological Essays and other Papers." We have found them unusually rich. The best recommendation is simply to give the list of subjects. Those who have read any of the author's essays, will be able to calculate the attractiveness of a feast, whose bill of fare runs thus: "Christianity as an Organ of Political movement;" "Protestantism;" "On the Supposed Scriptural Expression for Eternity;" "Judas Iscariot;" "On Humes' Argument Against Miracles;" "Casuistry;" "Greece under the Romans;" "Secession from the Church of Scotland;" "Toilette of the Hebrew Lady;" "Milton;" "Charlemagne;" "Modern Greece;" "Lord Carlisle on Pope." . . . Next comes "An Art-Student in Munich, By Anna Mary Howitt." A charming literary sketch-book of the mental, moral, and religious life of Munich, and the process of Artistic Education there. A delightful book for the sea-side or the mountain shadows. . . . After this, "Essays on the Formation and Publication of Opinions. The pursuit of Truth, and on other subjects. By Samuel Bailey." This is a careful, thoughtful, thorough, and solid book. It demands a reflective reading, and will invigorate any mind that takes gymnastic exercise in its chapters.

15. From Crosby, Nichols, & Co., we have received a new work from the pen of Dr. Palfrey, which has excited great attention and much discussion, bearing the title, "The Relation between Judaism and Christianity." It is given in the form of a criticism on each passage in the New Testament, which contains a quotation or makes an allusion to a record or prophecy in the Old. Dr. Palfrey, with more than Sadducean rigor, confines the supernatural and prophetic elements of the Old Testament to the soul of Moses. Believing that there are no inspired predictions of Jesus in the so-called prophetic books, and maintaining that Christ and his apostles could not have erred in their estimate of the older Scriptures, he subjects all the references to prophecy, found in the gospels and epistles, to a rigid scrutiny, for the purpose of proving that no literal faith in prophetic annunciation is implied, but that the quotations were either loose allusions, rhetorical embellishments, or forms of the *argumentum ad hominem*. As the contribution of a careful and ripe Biblical scholarship to the interpretation of the New Testament, the book is very interesting, and none the less so that its thesis wears such an air of paradox.

16. "The Elements of Character, by Mary G. Chandler," is a modest and earnest book, as Christian in spirit as it is graceful in style. Her themes are "Character;" "The Human Trinity;" "Thought;" "Imagination;" "Affection;" "Life;" "Conversation;" "Manners;" and "Companionship." Those who think, as we do, that a vein of New Church sentiment adds to the richness of a liberal Christian book, will be particularly interested in this volume.

17. We must call attention, also, to Messrs. Crosby & Nichols' reprint of "The Defence of the Eclipse of Faith." Those who have read the "Eclipse," will wish to possess the author's reply to the various impeachments of his first volume. The American issue contains the whole of Mr. Newman's attack upon the author; and, also, the chapter from the last edition of his "Phases of Faith," denying the moral perfection of Jesus — the most repulsive utterance of modern scepticism.

18. Just as we go to press, we receive, also, from the same house an admirable volume of "Discourses by Rev. A. A. Livermore," the accomplished commentator upon the New Testament. We have read only enough of them to regret that we could not have time and room for a thorough perusal and a worthy notice.

19. Greece and the Golden Horn. By Stephen Olin, D. D., LL. D With an introduction by Rev. John M'Clintock, D. D. New York: J. C. Derby, 8 Park Place, 1854. 12 mo. pp. 328.

Photographic Views of Egypt, Past and Present. By Joseph P. Thompson. Boston; John P. Jewett & Co., 1854. 12 mo. pp. 358.

Turkey and the Turks. By J. V. C. Smith, Author of a Pilgrimage to Egypt, A Pilgrimage to Palestine, and Letters from Ancient Cities of the East. Boston: James French & Co. 1854. 12 mo. pp. 320.

The first of the volumes, whose titles we have here set down, was left in manuscript by the lamented author. It was not prepared for the press by him, and lacks that fullness of detail, which, render his "Travels in the East" so valuable; but Greece and the Golden Horn has most of the excellent qualities which distinguish the writings of Dr. Olin, and is, therefore, a very readable and instructive book; well worthy the commendations which have been bestowed upon it.

"Egypt, Past and Present," is also well done, and is, perhaps, better suited to the mass of readers than the book noted above. Mr. Thompson sees with a pair of straight eyes, and paints with a pencil that is guided by truth. His volume is liberally illustrated by well executed and accurate engravings, neatly printed and firmly bound, and well suited to general circulation.

Of "Turkey and the Turks," we also should be pleased to speak in terms of commendation, but a fair regard for truth will not allow us to do so. Upon a subject so important as the one professedly treated in this volume, we take it for granted that no reputable author will publish a book, unless he has something new to offer, or is certain of presenting that which is old in an inviting dress. We have looked in vain for either of these qualities in "Turkey and the Turks." Nor does it answer to offer the stereotyped apology that "these pages are hastily written;" or were originally prepared for a "domestic circle." Dr. Smith professes to be a scholar, and such an apology is altogether unworthy a man of letters. He who issues a book upon any important subject which he knows to be a mere catch-penny affair, with no claim to public favor but the ephemeral popularity of the author of it, deserves at least to have the truth spoken in regard to his work; nor is the case less aggravating because he has several times been guilty of the same offence, especially in that most superficial of all works upon the much abused land of the plagues, entitled a "Pilgrimage to Egypt."

In the brief preface to "Turkey and the Turks," the author says: "Minute statistical details have not been attempted. The volume, in a measure, is the epitome of a diary, regularly kept while traveling in the East, and originally intended for a domestic circle." Of course we are bound to accept this statement as true, but if we had been left to conjecture we should have said that the volume was not made out of notes taken on the spot, but written upon a table well stocked with standard authors. We should have come to this conclusion in part from the consideration that this is the fourth volume which a "diary," covering but a few months at most, has furnished, while as a matter of fact there are more "statistical details" in this book of 320 pages, 12 mo., than in most volumes upon the countries of the East—details which are obtained at first hand, only at great cost of time, and more learning, than, perhaps, our author would claim.

Dr. Smith possesses many excellent qualifications for a popular author; but he, unfortunately, presumes too much upon the good will and gullibility of the public. The tendency to the marvellous is really excessive. The useful or instructive are not so much dwelt upon as the extraordinary. Now, every traveller is under obligations to put things before his readers about as they actually presented themselves to him, if he says anything about them at all. This varnishing everything to the highest possible polish, is coarse and vulgar, barely pardonable in the "Laura Matilda" style of writing, but absolutely intolerable in any thing that claims admission to the circle of useful literature. Besides, we are often surprised at the strange happening of things. Most travellers, when they visit celebrated places, meet with disappointments, and think themselves

pretty well off if they see what they expected to; but the Dr. is more favored. He is almost certain, if he visits a mosque, to witness one of the most imposing services which has taken place there for years—the Howling Dervishes have just then, as the story-writers say, a very remarkable performance on foot—in short, all Turkey, as all Egypt and Palestine had done before it, appears to have made ready for the Dr.'s reception.

Whether Dr. Smith visited the private apartments of the harem of the Sultan, we are not informed; but he manages in some way, perhaps, by reference to his "diary," to give his readers one of the most detailed accounts of the internal arrangements of the harem of the Sultan, and of harems in general, with which we have met. He has a sharp eye for the misdemeanors of Turkish females, and makes a careful "note" of the important fact, that "handsome Greek and Italian women abounded in Smyrna."

The estimate which Dr. Smith formed of the character of the Turks, is quite remarkable for these times. On page 22, he says, "Under all circumstances, and in all places, the Turk exhibits a religious fervor that will astonish a Christian. His prayers occupy his first thoughts in the morning, nor does he ever omit their prescribed number during the day." We are aware that this is the view of the Turks presented by certain old authors; but, any one who has been on the ground, and made careful "note" of all he saw, ought to know that while many of the Turks are outwardly very devout, great numbers of them pay but little if any regard to the hours for prayer, and, in all probability, pray but seldom, if at all. In speaking of the honesty and truthfulness of the Turks, he uses this remarkable language: "Honesty in all the details of their social, political, or commercial intercourse, is characteristic of the Turks. They cannot conceive of any motive for being otherwise." . . . "The Turks invariably tell the truth, because they have no motive for deception." pp. 24, 26. If there is a single intelligent, adult person on the earth, who answers this description of a race of people, we should be happy to form his acquaintance; certain we are, that we purchased, not many years ago, of a true Turk in Constantinople, half a dozen bottles of worthless grease for first quality otter of roses; that a Turk in Damascus attempted to cheat us out of seven piasters while officiating as a broker; and, that a Turk, who gave our party shelter for the night, in a village near the said city, did wilfully rob us of a spoon, two forks, a small coffee-bag, and a travelling compass. In lively remembrance of these, and other offences, we should advise every traveller, who does not desire to be essentially fleeced, not to trust to Turkish honesty, for it is very doubtful whether, as a body of people, they have much more of it than their neighbors.

But this notice is already too long, and we have scarcely alluded

to the repetitious and extravagant style in which the book is written—the more apparent when contrasted with the scholarly pages of "Greece and the Golden Horn," or the graphic and accurate descriptions of "Egypt, Past and Present." R.

20. The Writings of Rev. John Cumming, D. D., of London.

John P. Jewett & Co. have issued, of late, most of the works of this popular author and famous London preacher. The volumes which we have examined, are the "Benedictions of the Blessed Life," "Voices of the Day," "Voices of the Night," "Voices of the Dead," "Church before the Flood," "The Tent and Altar," and "Scripture Readings." These works are chiefly of a devotional cast, and are particularly adapted to private reading. The theology which underlies all the meditations of the author, is of the Calvinistic stamp, and is sometimes very repulsive; but the generous impulses of the author usually soften, if they do not lead him entirely away from his formal creed. We cannot, however, recommend these books to the Universalist public as suitable for general circulation among us; and, yet we admire the spirit and general aim of Dr. Cumming's writings. His "Benedictions" contains some of the best reading, in that department of literature, with which we are acquainted. The publishers have just brought out Dr. C's. "Lectures on Romanism." They are among his most valuable papers, and are very popular in England. R.

21. Sunny Memories of Foreign Lands. By Mrs. Harriet Beecher Stowe, author of "Uncle Tom's Cabin." Illustrated from Designs by Hammatt Billings. In two volumes. Boston: Phillips, Sampson & Co. 1854.

We have just received these long expected volumes, and interrupt the fascination of a perusal of them to commend them to the speedy attention of our readers; if indeed, there shall be any whose eyes have not been delighted by them, when this short notice is read. K.

22. Records of Bubbleton Parish. Boston: A. Tompkins. 1854.

Not having room for any thing like a deserved notice of this intensely interesting work, we here simply allude to it, as evidently calculated to make its mark in the reading community. It will occasion no critical reader surprise should the work have the largest circulation of any similar work yet from the press. Its circulation will not only afford delight to the reader; it will do good. We trust the merits of the work will be developed by some competent critic, in the next number of this periodical. E.

Art. XXI.

New York and the Crystal Palace.

The newspapers inform us that the Crystal Palace, as a mercantile speculation, is a failure. We are sorry to hear this; for although not to be compared with its great predecessor or successor in London, it has ever appeared to us a remarkable exhibition; and we are sure, in its significant lessons to many a spectator beside ourselves, has been any thing but a mistake. As it is departing from us, we cannot resist the desire to write out the impressions of a visit to it soon after its completion. And as this "great exhibition" was emphatically the child of New York enterprise, we should do it injustice to separate it from its parent. We propose to record only the moral impressions made upon us by a month spent in our metropolis, and an admiring examination of what was then its greatest sight.

Even as a great city, New York arrests the attention of every thoughtful man. Here at the gate-way between the old world and the new, is a place that, in half a century, has grown from a town of moderate size to a cluster of cities inhabited by 800,000 people; crowded by the representatives of every civilized nation; already in luxury and magnificence of living rivalling cities of a thousand years; and in rapidity of growth and intensity of every mode of life surpassing any metropolis of ancient or modern days. For, turn where we will within this circle we behold life in its most astonishing developements. In its long, crowded Broadway, the great American street, itself a type of American existence, thronged as it is by as motley a crowd as ever trod pavement, and bearing in its shop-windows the proofs of the skill of the world; and in its institutions of charity and art, and its temples of religion exhibiting every form of worship, and every developement of human skill and benevolence; and in its glaring palaces of sin showing the modern forms of the old enemy of the race; hemmed in on either side by the abodes of poverty and vice, almost incredible to one who

has not seen them, as if to present both sides of life; in its wharves darkened by a cloud of masts and sails; in its stately avenues lined with palaces, and its narrow lanes filled with the offscouring of the earth; in its railroads, steam-ships, telegraphs, and expresses, by which as by a hundred gigantic hands it seizes upon every part of the known world and compels distant lands to serve its caprice; in its metropolitan Press, by far the greatest concentrated mental power now at work in America, moulding the people more than the government at Washington; in its literary, artistic, industrial, commercial, political and religious activities, all working upon a scale larger and more intense than elsewhere on our continent; in its gorgeous hotels filled with strangers, and the decks of its emigrant ships pouring out the tribute of the old world into its clashing streets; in its hurried and exhausting domestic life, and its hundred thronged places of amusement;—everywhere we behold life in its effervescence, hurry, and almost reckless expenditure of energy. And at the centre of all, a sort of miniature of the great city, as that is of a continent, is the Crystal Palace; a monument of private enterprise, a triumph of architecture, full of the most surprising exhibitions of human skill; a sort of model, in which the man of this day may study the progress and destiny of his race. Regarded simply as a sight, a great existing fact, such a spectacle is full of interest. Whence came this glory and power which has shot up so quickly from the wilderness; what means this frantic human activity and its stupendous results? Is man, is America, to be the better or worse for all this? After the first astonishment has subsided, these thoughts seize upon a reflecting man and throw him into painful confusion till he resolves them, and tries, at least, to comprehend what relation this has to the temporal and eternal welfare of the human family. That I have solved this great riddle I do not pretend. I only now write the strongest feeling and thought that remains in my mind, after faithfully seeing and thinking of this wonderful monument of human power and skill.

The first and constant impression made by all this upon my mind is *admiration of the power of man.* In the country, nature is so constantly in the ascendant that we

hardly do justice to humanity. The most laudable improvements in a village appear insignificant beside the mighty work that is going on every day among the woods and hills, and along the shores of the sea. There the most laborious efforts of man in subduing and cultivating the earth are underrated, because included in the landscape. The grandest display of architectural skill, the largest show of industrial enterprise, the extreme refinement in living, always appear to me somewhat impertinent where God is so plainly speaking through his elder gospel. But in a great city, man seems to have the field more to himself. He has dared to invade nature, has wrested a space from her large domain, and there expressed his own creative power. And in such a place as that I have described, no thoughtful person can withhold admiration at his power. It is not the array of material splendor that we admire in the city. Rows of tall houses, crowds of people, fine shows in the shop-windows, jostling tides of vehicles, and busy wharves, are but a small part of it. The real cause for admiration is the immense energy which reared this out of a wilderness, the mental power that invented this system of trade, the human skill and taste that called into being such beautiful and useful works, the ceaseless tide of spiritual force that keeps this vast machine moving so regularly that it appears like a gigantic living creature. It is the *mind of man* that challenges our admiration in all this; and so far from a teacher of naturalism is the city, that a wise Christian never feels the strength of spiritual forces as in such circumstances. New York and its surroundings, or any great city, if truly and thoroughly known, is a complete refutation to that style of preaching which draws its inspiration from the fall of man and the meanness of human nature. Talk of the degeneracy of humanity—when before could man do such a work as this in a time so short? Instead of going down-hill ever since Adam lived in Eden, man has been going up-hill ever since the creation. The human race was never so strong, so full of life, so near God in creative power, as at this moment. The golden age did not exist six thousand years ago; it is coming now. When from the highest spire in New York I look down upon its picture-like expanse, enfolded by its two rivers, like strong arms pressing it to

the generous bosom of its beautiful bay, and as far as the eye can reach see only tokens of peaceful growth and cultivation, I feel that a man who thinks to serve God by proclaiming that the human race is utterly mean, weak, and inane, has undertaken a hard profession. I am willing to admire man when I behold such an astonishing spectacle; yea, and believe that he is so intimately united to God that even the city is in a literal sense God's work also. I heard in a pulpit, a few weeks since, this strange opinion: that God never assists man in what the preacher called *human* works; in science, philosophy, commerce, politics, and such affairs, man is left to blunder on in the dark, unaided by heavenly light. Yet the same preacher told us that man was utterly unworthy of respect and confidence; not seeing that the two doctrines destroyed each other. For if man, out of his own sheer skill and energy, can create London, New York, Amercia, commerce, literature, government, social life, can subdue and civilize the world,—he is *not*, begging the preacher's pardon, utterly unworthy of respect and confidence. These things are not the work of a mean, feeble worm of the dust, but of a God-like power and intelligence. And the preacher has this alternative: either God is in the soul of man, helping him to every thing useful and honorable, and thus sanctifying history and common life; or man is a God himself. Our Calvinistic friends should remember that no liberal Christian exalts man so extravagantly by contending that God is always with him, inspiring him in every worthy undertaking, as they, when they tell us that humanity, divorced from its Creator, has built such a fabric as human life in this world. It is too late to talk of man's feebleness and meanness. Every hour of the nineteenth century gives the lie to a theology that banishes the Deity from the world. God is here, all about us, and it is because He is here that man does such admirable things; so in admiring man we do not worship an idol, but the living infinite Power that is the life of his life, the soul of his soul.

A friend of mine, a merchant, said to me, that the great impression made upon him by a day in the Crystal Palace was, that *man is immortal;* and were any one so foolish as to deny this primal fact of religion, I would not try to convince him by books and subtle reasonings and preaching,

but would take him under that beautiful dome, show him those exquisite works of art, and when his soul was full of the sight, ask him if, as a man of common sense, he believed the spirit that created all this could perish forever? If a man can believe that Powers' marble statues will exist when the soul of Powers shall be annihilated; that the cloth, the porcelain, the furniture, the machinery in the World's Exhibition shall endure while the mind that fashioned them out of raw, shapeless materials shall be like a clod of earth, or not be at all; if a man can believe such a monstrous proposition as this, he has a credulity compared to which Christian faith sinks into insignificance! No; the creature that did this is neither destined to extinction, nor to degenerate into any Orthodox pit of perpetual weakness and misery. A nation that can build New York and the Crystal Palace on the site of a wilderness, in a century, is altogether too enterprising to burn in Hell forever, while there is a way out of it! These works of power on earth claim our admiration because they show that man has a force in him, that will not rest until he has overcome greater obstacles than a howling wilderness and a new country; even those barriers that rise between him and that virtue and intelligence which shall make his soul a glorious temple of the most High God.

And to my mind, such a spectacle as this is conclusive proof that man is advancing towards that state of holiness and power which is his destiny. I do not say advancing by hops, but advancing steadily. We have no right to expect that such a creature as man can reach perfection after a trial of a few thousand years, spent in subduing such a place as this world was when he, naked and poor, entered upon its possession. What folly for a preacher or moralist to say that humanity has made a failure of life under these circumstances! Here is a being made to live *forever*, placed, in the infancy of his being, in a world full of difficulties, amid a nature to be subdued. What have we a right to ask of him at first? That he shall subdue nature and make it his servant; that he shall learn to live on the earth, to create the family, and the state; that he shall try all his powers, obtain the use of his faculties, raise himself above poverty, disease, suffering, and those earliest foes of his progress. Are the few thousand years of human history

too long a time to allow for this stupendous work? If the race, in this period, has gone so far in the great enterprise of subduing nature that we can predict its final success, shall we say it has failed? No, but that it has succeeded. Given a pair of naked savages and a native world out of which to create New York and a Crystal Palace in a few thousand years, is the problem; and now I would like to take the arm of any misanthropic preacher and walk through this city. I would show him the comfort of its dwellings, where the productions of every clime and the results of all human invention are gathered to make a home; I would lead him down Wall street, and explain to him that subtle and wide-reaching system of commerce that is subduing every savage race more rapidly than war; I would ask him to look at the new steam-ship that is to fly over the Atlantic in a week; at the rail-cars that run so fast you cannot see the country, and soon will run faster in perfect safety; at the express that carries our bundles to Australia; and the telegraph that will before many years realize the boast of Shakspear's fairy, and "put a girdle round the earth in forty minutes;" I would show him the Astor library, the hundreds of churches, the colleges and benevolent institutions; would take him to the Five Points, and show how Mr. Pease has his heel on Satan's neck in the very citadel of his strength; would bid him look upon the thousands of noble men and women, the harmony and good will of this nation of people, and ask him if he thinks it is a failure for a male and female savage, placed on a new, unknown globe, to grow into all this in six thousand years? We forget what strides the world is making until we go to some great metropolis and see the collected evidences of man's progress that there surround us. It is easy for us to sit in the chimney-corner, and after reading some awful columns of crime in the newspaper, (which we should never have heard of, had not man's progress in intelligence given us newspapers and means of knowing, every morning, what happened the day before over an area of thousands of miles,) solemnly wipe our spectacles and say, the world is growing worse every day. But if we will venture out of our shell, and go about this wicked world a little, and see how much better and greater it is now than ever before,

we shall be wiser men. Where before in man's history was such a spectacle as New York and its Crystal Palace presented to the admiration of the race? or, on a larger scale, London and its greater Palace, last year? All this, the exhibition of the fruits of peace and *Christian civilization.* I believe there were never so many useful instruments, and admirable institutes, good families and good governments, good books and good men and women in the world as at this hour; and never were the good and great of the earth so hard at work to make their fellow beings better and happier, as now. I thank God that I was born in these "degenerate" days, and do not envy the men in the "good old times," when this great continent was a wilderness, and a man was threatened with the Inquisition for saying that the earth moved round the sun, and the strong of the race were employed in slaying and enslaving the poor and weak, and it was considered a greater glory to cut the throats of half a million men than to build a fairy palace of iron and glass, that will fill more than a million people with delight! I love to think that man is overcoming nature in this way,—is becoming the powerful creature that he is; for in all this I see the proof that he is not forsaken by that Almighty Being in whom reside the forces that move the universe of matter and mind.

I know that this picture of human progress is not unclouded by dark shadows. Indeed, no observing man can walk about a great city without being shocked, disgusted, and cast down by the spectacle of evil all about him. Abject poverty burrowing in underground dens, or crouching in filthy courts, or amid the throng on gay and busy streets, standing at the corners with bare feet, tattered dress, and haggard, beseeching face uplifted for charity. Dishonesty vitiating every class from the speculating merchant down to the mock auctioneer; social pretension, and criminal living beyond the means; base and ridiculous parade of fashion; craft and double-dealing; selfishness and insensibility to human suffering—all this is but the foreground of a picture whose dark background is crime and sensualism in their most hideous forms. The man who keeps his eyes open in New York, feels that he is in the great American Babylon, where the evil one is as busy as God. But

when I reflect on this spectacle of sin in comparison with great cities of former days, I see this difference:—while intelligence is certainly advancing, and man has gained immense positive advantages over nature, his vices have been changed for the better also. The wickedness of New York at the present day is more concealed and cowardly, more under the control of society and government, less violent and more conformed to the semblance of virtue, than that of by-gone days. Few persons know the awful condition of the cities of ancient times. Everybody has read of the glory of Athens; but few know that more than half her population were slaves, that luxury and drunkenness, violence, profanity and deceit were the *common* habits of the people; that many of their religious rites were so abominably disgusting that they cannot be described in books for general reading; that much of her higher literature must be expurgated before it is fit to be read in schools; that its government was virtually that of a mob, and its normal state an anarchy, relieved by periods of rigorous administration; that labor was esteemed degrading, and only arms and politics engaged the attention of the free citizens; that pestilence and poverty were prevalent to an extent now incredible. A change from Athens, the best specimen of an ancient city, to New York, a good specimen of a great modern city, would silence forever those whose ignorance of the wickedness of the past leads them to overrate the comparative sin of the present. I would not conceal the black side of our present civilization; but it is immeasurably ahead of any former period, in the intelligence of the mass of men, and the general comfort, and happiness, and order of society; while public vice has been shamed into hypocrisy and concealment, and is everywhere confronted by aggressive virtue. And not only is vice less prevalent now than then, but where one man was laboring to destroy it in Athens or Rome, a hundred are at work in London and New York; and with less to overcome, the apparatus of virtuous action is growing more formidable every day. Indeed sins that now agitate deeply the public mind—slavery and war, then were not regarded as sins. A man in Athens, who had preached that war and oppression were wrongs, would have been laughed at. Here is a change; yet only a small

part of the advance of our day beyond those periods so absurdly eulogized by pedants and carping moralists.

The *real* danger of our period is in the rapid, one-sided advance of intellect. Man is becoming a more powerful being every day. Science, education, popular government, the discovery and conquest of the earth, constantly put new forces and opportunities into his hands. Of course, without virtue to direct this vast energy, it will only work destruction among men;—not because intelligence and power are bad in themselves, but are only halfway improvements in human nature. Great knowledge and indefinite power are good as far as they go, but righteousness is superior to them,—their natural governor. Most of the peculiar evils of our time come from the neglect of proportion in the progress of society. Men are no worse,—are better than formerly, but they have many more temptations to evil, and more power to do harm than than ever before. What would the Roman Emperors have been with all the resources of modern science at their command? Compared with men's ability to sin, they are much better now than ever before; for a man's virtue is to be estimated by the amount of temptation he resists, as well as the good he actually accomplishes; and a wealthy merchant or merchant's wife, in New York, often has more opportunities to do wrong in one day, than a quiet countryman and his wife, in years—than the inhabitant of any former period in the world's history. Yet we must not congratulate ourselves too much on this partial advance. The solemn obligation of every wise man is now to preach holiness to this people; to keep the everlasting obligations of men constantly before their eyes; preach in his conversation, and in his life. A bad example now is doubly criminal, since man has so increased in power. A wicked act committed in New York to-day, corrupts or shocks every reader of its hundreds of newspapers, and through them assails the vitality of the whole land. Men cannot do wrong now in a corner. An omniscient public curiosity drags every constant offender to light. A thousand tongues and pens proclaim his guilt. The lightning blazens his crime all over the land, and from a nation's myriad homes come back echoes to haunt him in his cell of punishment, or shame him in his public walk.

Never were the consequences of sin so fearful as now; never was virtue so sublime as at this day. It was very well for a half-savage Jew, or a Greek, or a Roman, or a persecuted Christian of the first century, or a Protestant in Luther's day, or an old Puritan, to be a noble man; but for a cultivated, rich, popular man of our time to crown all his gifts and graces with a spotless life, is to my mind, the best human thing ever yet seen on this earth.

On my way home, I visited a large manufactory of sewing silk. Half a dozen educated, skilful, Christian gentlemen have carried this business to the highest degree of perfection known in America. They employ 200 persons, who work ten hours a day, receive liberal wages, live in houses almost as good as my own, and two or three times a week attend a lecture, religious service, concert, or some form of amusement furnished by their employers, in a large hall, occupied through the day by machinery. This community is growing rich, intelligent, and moral; and as I looked over their arrangements, I could not help feeling what an immense power for good an educated, refined Christian man or woman now holds. These persons have proved that men and communities can grow in prosperity without hindrance to the acquisition of the "true riches;" and when more of us do what they are doing—carry our manliness along with our other acquirements, apply Christian principle to every emergency and occupation, it will be seen that it is good for man to be wise and powerful; for only then is the might of virtue fully displayed.

And let me say, in conclusion, that we want no new gospel, no fresh revelation to tell us how to act in these new times. Jesus gave us the "whole duty of man" when he said, "Love God and thy neighbor." And every soul that tries to realize that divine law, shall be inspired by the heavenly presence, and led along the difficult ways of modern life. Love to God will give us a due reverence for him to whom we owe our prosperity, in whose world we live, who rules this earth, and is near every creature to aid or restrain. And the man who knows the most of the value and superiority of our circumstances, will most humbly thank the Father for them, and feel the most weighty sense of obligation, amid opportunities so various and

grand. Love to our neighbor will teach us that *man* is the end of culture, commerce, government, and social life; —that the soul must be rated above dollars and institutions; that only strict justice and constant benevolence can permanently advance the interests of the race. All things now preach the need of a gospel of Love. Old theologies of hatred and contempt are not wide enough to cover the interests of the men of our day. Nothing less than the original pure truth, as it is in Jesus, can save us.

Among the minute curiosities in the Crystal Palace, I saw a gold dollar, with the Lord's Prayer engraven on it in letters so small that they could be read only by a microscope. To me it was a most significant sight. There, I thought, is a type of our duty and destiny as a people. When this Almighty American Dollar shall get the Lord's Prayer inscribed upon it in deed and truth,—when every dollar that goes into your and my pocket shall not blush to have this inscription on its face, and shall go out only in obedience to the eternal principles there inscribed,—when our vast enterprise, our industry, our science, our freedom, every thing that is represented in that dollar, shall be consecrated by Love, then shall we attain to a destiny worthy to contemplate. Who will not strive towards such a glorious issue? Who will pollute this new gold dollar by meanness, fraud, selfishness, sensuality, or impiety? Who will not live so that his whole life shall bear upon its front the prayer—"Our Father who art in Heaven, hallowed be thy name. Thy kingdom come, thy will be done in earth as it is in Heaven." A. D. M.

Art. XXII.

Revelation Progressive.

God has given to man a revelation of himself, but as one of the apostles asserts, has given it at "sundry times, and in diverse manners." And in connection with the generally admitted necessity, of a written revelation of

God, of his moral government, of the duty and destiny of man, it may be proper and useful to discuss briefly the progressive character of the record, which contains this revelation.

This may be deemed somewhat necessary at the present time, as it may serve to remove certain objections which have been raised against the authority of the Bible. The diversity of style, the different manners of expressing the same ideas adopted by the sacred writers have led some minds to doubt the inspiration and divine authority of those writers.

The record of the Gospels is sometimes doubted because the Evangelists write in different styles, and do not coincide in all the facts and particulars of their statements. Others have perhaps seriously doubted the truth of the Bible, because the Old Testament does not present exactly the same view of the divine character and government that is found in the New Testament. It is thought if the Bible contains a revelation from God, that it ought to present in all its parts the same characteristics of himself.

To a casual observer such objections may seem plausible and have the appearance of reality; but taking a broader view, they amount to nothing; especially when considered in connection with the fact, that revelation is progressive in its manifestation to man.

In the first place, it should be borne in mind that the Bible is not the product of any particular age. It belongs to no particular era; but its different books range over a space of time comprising thousands of years. And in connection with this fact, should be taken into account, the law of human progress.

And what we affirm is, that God has spoken to the race in his Word, in accordance with this natural law. History demonstrates that the race of man is progressive in its moral and intellectual tendencies. And no nation or class of people can be found on the globe that presents any total contradiction to this law. The Hebrews, as a nation, certainly form no exception. As a race, they were subject to the same laws of progress and developement, in their social and individual aims, as any other race, and exhibit similar traits and dispositions. At different periods of their career they exhibit different mental and moral capa-

cities. At first, their minds were full of the darkness and idolatry of Egypt. Their ideas of God and religion were gross and unspiritual. But gradually they outgrew their Egyptian notions and ignorance, and were educated and prepared for a higher idea of God, and a more persuasive and milder form of moral government. As they improved, their ideas of God took a higher and more spiritual form.

And here another fact should be noticed; which is, that revelation is meant for the good of man, to teach, instruct, and aid him in his spiritual aims and purposes; and hence must be adapted to his wants and understanding, for otherwise it would do him no good. A revelation so far above our reason and spiritual perceptions that we could not comprehend its import and teachings, would be worthless to us. It must be adapted to the mental and spiritual power we possess at the time it is given. And if the race naturally advances, and from age to age grows in mental and moral strength, it follows that revelation, given at "sundry times," must be adapted to those different states or degrees of improvement. God is the same at all times, but he is speaking at each time to a different state of the human mind.

1. If we turn back to the very earliest account of revelation, we find the Deity is represented as revealing himself in audible speech. Before man was created, he is represented as using the expressions: "And God said, Let there be light, and there was light." "And God said, Let there be a firmament in the midst of the waters." "And God said, Let us make man in our own image after our likeness." "And God saw every thing he had made, and behold it was very good." At the building of the city and Tower of Babel, God is represented as coming down to look at the work. "And the Lord came down to see the city and the tower which the children of men builded." "And he said, Let us go down and confound their language." This is the manner in which God is represented, by the sacred writers, in the very earliest ages of revelation.

And to understand these expressions in their proper sense, we must remember that the language and form of expression are furnished by the writer himself, many years after the events described took place. Instead of giving

a scientific and philosophical description of the creation of the world,—a minute analysis of the nature of light, and the creation of man; instead of describing, scientifically, all the processes and lengths of time which modern research has discovered, he adopts a style of narrative which is very simple, graphic, attractive, and perfectly adapted to the mind and capacity of those he addressed. He directs them to God as the beginning and great moving power, and points out to them the results. This was all the object he had in view. He wisely left it for future ages to discover the laws and processes of creation, which, in that age of the world, would not have been understood, even if pointed out.

The sublime, expressive language, "God said, Let there be light;" "God said, Let us make man in our own image;" conveyed more to the uneducated, but reverent mind of that age, than could have been learned from the most eloquent treatise on Geology or Astronomy.

We notice, also, in the early part of Hebrew history, that God is represented as talking directly to man. Adam heard his voice calling to him, as "the Lord God walked in the garden in the cool of the day." It is said, he addressed Cain, Noah, Abraham, and Moses. But it cannot be supposed, or thought, that any created human being ever saw God, or talked with him, or heard his voice. Any such idea is contradicted in other parts of the Bible, which declare that "No man hath seen God at any time." "Ye have neither heard his voice at any time, nor seen his shape." "For there shall no man see me and live." He is a being whom none can see or comprehend. "His ways are past finding out." How then are we to understand these seemingly contradictory expressions? Not literally, in both instances, of course. But the writer in the first instance, adapts his language to that age of the world, when the people he addressed understood more through the senses,—by graphic pictures, and bold descriptions, than by any lofty intellectual or spiritual expression. God spake to Adam, Cain, Noah, Abraham and Moses; but he spoke through the conscience and inward spirit, the same as when, in later times, he revealed his will to the race, through the words of Paul, Peter and John.

In the earlier part of the Old Testament, God is represented as having a human form, as using human speech, as appearing personally to the patriarchs, and in one instance, as wrestling with one of them. He is also represented as holding an argument with Moses, as to whether or not he had better destroy the whole race of Israel, and make him the head of a new generation to serve the Lord. He is said to have repented that he made man in the first place, he had turned out so desperately wicked. He is said to have rested from his labors; thus attributing to him the attributes and infirmities of man. But in other parts of the Bible, written at a later period, he is called "unchangeable," "the same yesterday, to-day and forever;" "He is a spirit," "the king eternal, immortal, invisible," "He fainteth not, neither is weary."

The Lord is said to be wroth, full of anger with the wicked; and then again he is described as a being of infinite love, "slow to anger, and of great kindness," full of mercy and compassion. And thus this seeming conflict of statements goes on. Now the only proper way to reconcile these discrepancies in expression, is by referring them to different periods of progress in the history of revelation.

To make the judgements of divine Providence more awful and restraining, the Deity is represented as clothed in attributes of wrath and anger. Language is used expressive of the popular and then prevailing opinions. The prophets and inspired teachers of those early times spoke of the Deity in the language of appearance; the same as when they referred to objects of nature, the sun, moon, stars, and earth, and their motions, as these bodies appeared to the eye. They spoke of him by comparison, and clothed him in the "figurative attribution of the human form, with its organs and functions, and the human mind with its passions and affections."[1]

This method, the instruments of the Divine Spirit were obliged to adopt, in order to impress their listeners with a sensible idea of what they meant.

If God had revealed himself to Moses and the prophets in all his glory, spirituality, and power, they could not

[1] Geology and Scripture.—J. P. Smith.

have conveyed to the rude minds around them any just and adequate idea of such a being. Therefore, in order to reach most effectually the hearts of the people, a mode of speech and expression is adopted, suited to the intellectual and moral condition of the age. The same God speaks through Moses and Abraham, that speaks by the "mouth and wisdom" of the apostles of Jesus; yet in each case, the revelation is adapted to the existing mind, so as to be the more intelligible to those addressed. God is infinite, but must be personified to the finite mind. His communication to the latter must be comprehensible. Hence, at different times and ages, God has spoken of himself, through his chosen media, in a language and manner adapted to the weakness of human nature. The moral government of God under the law, was more severe and stern than it is represented under the gospel reign. But the law was not designed to be always. It was well adapted at the time it was given, to the rude, headstrong, and disobedient disposition of the Israelites. Their condition was such, they had so long been ruled by the harsh and stern mandates of their Egyptian masters, that they needed to be persuaded by the terrors of the Lord. On Moses was imposed the task of framing a code of laws, by the divine direction, that should meet their present condition, and still contain the elements of progress, so as to answer their prospective wants. Of course, as they were just emerging from a long term of cruel servitude, they were not in a mental or moral condition to receive and appreciate a religious and civil code of the most lenient character. They were not in a condition and state of mind to be a law unto themselves. Their rude, fierce natures must be tamed down by a resolute and strong hand. And this is the reason why the law of Moses is so strict, severe, and inflexible, and why God is represented in so fierce and stern a character. The same Being, however, that spoke to the Israelites, enveloped in the cloud, and surrounded with the awe and terror of Sinai, spoke also to the world, in the mildness, gentleness, and peace of the spirit of Christ. He is the same in both revelations of himself, but adapted his message, in each instance, to the condition and necessities of his children. He was no *less influenced* by love and kindness when he gave the law

amid the thunder and lightnings of Sinai, than when, by the mouth of his Son, he spake to the multitude, in the sweetness of the beatitudes.

2. After Moses and the patriarchal fathers had completed their mission, and the Jewish nation had become established, we find that God no longer reveals himself directly to the people, by audible speech. He is no longer represented as coming down in bodily form and presence, to behold the works of men. The nation has enlarged its faith and understanding. It has outgrown, partially at least, its Egyptian education and errors. It no longer demands a visible and audible God, giving off his commands in mystery and awe, answering to the practice of Egyptian and Grecian oracles, but is now prepared to receive the God revealed by the prophets. He no longer appears to men in visions, no longer speaks directly to them, as to their fathers, but now veils himself in greater spirituality, and inspires his faithful servants, the prophets, to declare his nature and reveal his will. They speak of Him as the "God of heaven and earth." "He ruleth by His power forever." "He dwelleth in heaven, and yet the heaven of heavens cannot contain Him." "He doeth great things and unsearchable." His nature is not only mysterious, but beyond human comprehension; and hence it is justly asked "Canst thou by searching, find out God,—canst thou find out the Almighty unto perfection?" The Psalmist alludes to the creative spiritual power of God, when he says, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Nothing could convey a clearer idea of spirituality, than such a description of the creative energy of the Deity. For what could be more sublime and suggestive of omnipotence than this great universe, with all its hosts of worlds and systems, bursting into being simply by the breath of the Almighty,—by the word of the Lord!

The prophet Isaiah, in speaking of the nature and creative power of God, asks the question, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." Jeremiah asks, "Can any hide himself in secret places, that I shall not see him? Do not I fill heaven

and earth? saith the Lord." And another says, "His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light. He stood and measured the earth, and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting."

These descriptions of the Deity are sublime. They give as near an apprehension of his nature and power, as human language can convey to the finite mind; and yet we shall find, when we come to the gospel, that a still more sublime element of his nature is revealed in the fact of his parental character, and love for all. The prophets spake as they were moved by the spirit, and the idea they give of the Deity is far more spiritual and greatly superior to that given to the patriarchs, where the human form, speech, and passions are attributed to him. He inspired them to speak his will in a language and manner which the children of Israel could understand. They derived their inspiration from God, but furnished the language themselves, and rendered the divine message intelligible to the hearer. It is through this means that qualities are apparently ascribed to God, which do not properly belong to him. The inspired servant did not cease, in interpreting the heavenly message, to use his own faculties; and frequently in proclaiming the penalties of sin and disobedience, the language of human feeling and passion is used, ascribing to the unchangeable Creator a character of vengeance and wrath.

3. We come lastly, to speak of the latest as well as most perfect revelation of God to man. "In these last days, God hath spoken unto us by his Son." In the gospel, the completion of revelation, we find the "new and better covenant," the "more excellent ministry," the "more precious promises," the "better hope," the "surety of a better testament," the "more comforting assurance," which God in the fulness of times, has revealed to the enlarged heart and understanding of man. The law, notwithstanding it was exclusive and sectional, had acted as a schoolmaster, in bringing men to a higher and sublimer faith, a faith infinite in its resources, and universal in its application and claims. The religion of the law had served its *time, and* fulfilled the divine purpose; and although the

Jews still clung to the teachings of Moses and the prophets, yet for various reasons, they must have felt the increasing necessity of a new and more vital religion. They must have witnessed that the dispensation of the law and prophets was fast drawing to a close. Its glory had already departed, and men had begun to look earnestly and prayerfully for the appearance of the Messiah, which was promised in their sacred writings.

For some time previous to the coming of Christ, the strict and exclusive nationality of the Jews had been partially broken up. By means of war and persecution they had become extensively dispersed and scattered over the then civilized world. And wherever they resided they made proselytes to Judaism, and taught the true idea of the one supreme God, in opposition to the polytheism of the Pagans. They carried with them a sectional, but superior religion; and at the same time came in contact with the learning and philosophy of other nations. The Jews were further prepared for the new dispensation, by the doctrine of a resurrection from the dead, and a ghostly life in the future, which they had gathered from others, in their wanderings and captivity; and which they generally held at the time of Christ, with the exception of the Sadducees. Providence had thus partially prepared the way for the reception and propagation of the fuller and clearer light which Christ shed upon the nations.

Christianity came; but not too soon, nor too late. It came in the order of Providence, and to meet the pressing wants of the race. It came as soon as man, by the free exercise of his soul and mind, was fitted to receive it. It came as soon as hearers could be found to receive its truths with joy and gladness. It is true the Jews as a body, were not prepared to receive the "Kingdom of God" in the exact form in which it appeared; still many of them believed on him; and their partial denial of his authority, were but means for its more speedy diffusion among others, who were waiting to receive it.

The gospel, as a revelation from God, is the highest and purest that has ever been given; its idea of God is the most spiritual and grand. He "is a spirit," no longer worshipped by forms and rites in peculiar localities, "but

those who worship him," of whatever place or nation, "must worship him in spirit and in truth."

He is a spirit, pervading and sustaining the vast universe, and yet so near to us that he knows our thoughts, and numbers the hairs upon our heads. He is not only our Creator, but "our Father who art in heaven." Christ reveals the paternal character of God, and gives us the evidence of his unchanging love and care for each individual soul.

Nor did Christianity come only to meet the wants and condition of the race when it appeared; it was designed to be sufficient for all time, embracing in its reach all the prospective spiritual wants of man, whatever might be his future progress and attainments. It is the completion of all special revelation; and yet is so broad in its provisions, as to contain all the elements of a limitless progress on the part of man. This is the glory of Christianity. It meets the fulness of the soul's wants, whatever may be its capacity for enjoyment. Its ideal is even beyond the actual. Its standard of aspiration is the perfection of God himself. It stops nothing short of being perfect, as He is perfect. This ideal, approximated only in the character of our Saviour, cuts off at once the theory of the spiritualist, who claims that man may, and has in some instances, transcended the fulness and perfection of Christ, by his own developement. But if Christianity places its standard of holiness in the perfection of God, how is it possible for the spirit of man, to go beyond this standard, and by its own spiritual insight outreach infinity.

The progressive character of revelation, does not end with the announcement of the gospel; because in the gospel there is an ever-living, exhaustless power to aid the soul in its upward career, which cannot be outgrown. And those of the present day who pronounce it a "fossil of the past," a religion that has answered its time and purpose, and the Bible a sacred book on a par with the Zendavesta and the Koran, are as presumptuous as they are ignorant of its vitality and just claims. Christ the living head, in whom "was no sin," has never been equalled, and scarcely approached, in the moral grandeur of his life. He presents the highest perfection of human

nature, and hence the impossibility of transcending his character. And the spiritualist, who pronounces him imperfect, and claims a superior excellence for himself or for some modern seer who professes to open heaven to man, is in reality fulfilling the revelation he affects to condemn; for he is personating one of the false teachers mentioned in Christian prophecy, "who should arise and deceive many, bringing in damnable heresies; even denying the the Lord that bought them."

But where is the deficiency of Christianity? No believer in it has ever complained that it is insufficient for his soul's trust. It has shown itself sufficient, when rightly applied, to cure every moral disorder to which man by temptation and weakness is subject. It is sufficient to reach, elevate and redeem every human soul; to reconcile all things to God, by guiding the hopes and affections of the race to that which is holy and righteous. It is a perfect and satisfying religion, revealing the love and goodness of our heavenly Father,—the duty and destiny of man, giving us in Christ the brightness of God's glory, and the express image of his person." It is greater than the law, for the law came by Moses, but grace and truth by Jesus Christ. Skepticism and a worldly philosophy, cannot weaken its strong hold upon mankind, nor supercede its necessity. It is adapted to man in his highest and most glorious estate; as it is also in his most abject and degraded condition. It is a message of glad tidings to him while in this world of sin; it comes to seek and to save the lost, to regenerate the sinful heart, and "to give eternal life to every one that believeth."

Art. XXIII.

Ministerial Culture and Theological Schools.

There is a vast difference between magnifying an office, and magnifying any occupant of that office. The office may be a permanent institution, something which

belongs to the essential order and progress of society, the stability of good government, and the coming, throughout the habitable earth, of the kingdom of God. Hence, in a moment of rapturous thought, Paul said, "I magnify mine office." He did not magnify self; and it is an admirable trait in his character, that while he abased himself in his merely personal relations, and was one of the humblest of men, he manfully put forth the highest views of his office, and claimed for the grace of God therein the best appreciation.

He himself was a monument of divine grace. All that he was in his best moods and noblest powers, he was "by the grace of God;" but a still nobler and more complete exhibition of that grace was given in the institution of the "Ministry of Reconciliation." When he speaks of that ministry—its importance, its claims, its relations to the church and the world, his bowed head is lifted up, and out of his dark Hebrew eyes shines a fire kindred with that lightning to which Jesus likened the suddenness of his coming.

And well might Paul magnify his office. However looked upon, it is noble and sublime. It deals with the most sacred, the most tender, the most permanent interests of man. It has all the elements of moral grandeur, dealing as it does, with the imperishable and the divine; having the noblest themes, the purest aims, the most perfect means, and directing its forces and activities to the most stupendous and magnificent results.

There are two ways of magnifying: one enlarges the appearance beyond the reality; the other brings more clearly into view the real magnitude of objects which are illy appreciated by the unaided eye. Thus spectacles and the microscope enlarge the appearance of things, bringing out the minute or obscure into bolder proportions, thus aiding the eye in the work of discerning. The wonders of the microscope present a vast world for the study of man; and how art aids study, is finely seen when a drop of seemingly pure water is examined by that instrument, and lo! the dew-drop is a peopled globe, and the tiny leaf on which it trembles, is a plain on which myriads of animated creatures roam. Now, there is a microscope to be applied to the office of the ministry, to bring out a thou-

sand minute details in reference to its unobserved relations to social progress,—diffusing vitality where it is not imagined to reach, and imparting life where otherwise would be only disease and death. As some of the less prominent facts in the gospel history afford some of the finest and most touching exhibitions of the spirit of Christ, so in the most unobserved of the relations of the Christian ministry to social progress, are to be found some of the most eloquent and affecting evidences of its power and divinity.

But there is another kind of magnifying which the telescope illustrates. That instrument brings within the range of vision the proportion of celestial objects which otherwise would be unobserved. We have no power to send up into space the illuminations which we can use along our streets, or on the shores of the rivers or sea, to bring obscure objects into the field of vision; and therefore we must use something that will be to us the same as an enlargement of the pupil of the eye, to take in more of the light that makes the objects visible which we desire to behold and study. This the telescope performs; and awful is the grandeur of that scene which broadens as the powers of the telescope are increased, till the calm-faced moon becomes a vast volcanic pile, showing the hills and valleys of a wondrous realm. Revelation is a grand telescope. Its perfection is complete. It came, as the apostleship of Paul, not from man, but God; and it is to the race, what culture is to the individual:

> "Far into distant worlds it pries,
> And brings eternal glories near."

But it is no less true that culture has its relations to the bringing out of the order and beauty of Christianity, than that Christianity affords means of culture. Christianity as an embodiment or collection of truths, principles, promises, doctrines, moralities, is as the eternal heavens, not to be touched or affected by us. We may burn incense, or send up smoke, but their brightness and endurance will be the same; and we may say with the poet, that "the primal duties shine aloft like stars," for they are fixed in the eternal order, and we are to *use*, not to attempt to *affect* them. But all that science and scientific art have done to bring the realities of the celestial field within the

sphere of vision, may symbolize what is given to culture to do in respect to the comprehensiveness of Christianity,—to bring out more the greatness of the things of salvation, to unfold their harmony, to pour a freshness of illustration and argument on great truths that have kindled new lights in the soul, when the mind has discerned new meanings in ideas old as man. Like the heavens, Christianity is an inexhaustible field of study and research; and culture finds here its excitements, its aids, its rewards, more sublimely than in any other realm of mental activity. The scribe well instructed unto the kingdom of God, is the man for the times, bringing out things new and old—by freshness of illustration; by adaptability of principles to some novel exigence; by ringing the right stroke for the hour; by giving a new aspect to old things, as a fresh and happy smile from the heart of the old man spreads a youthful beauty over the wrinkled face, and reminds us how he looked when time with him was young. We should never be contented with drawing upon the people's accumulated fund of interest in the gospel, but our constant aim should be to add to it—to increase the common treasure, and thus show that we are growing in grace, and in the knowledge of our Lord, by new witnesses of culture and its graces.

In treating of ministerial culture, I have no reference whatever to the past of our denomination; for when Saul was called and made an apostle, our Lord meant no reflection on any deficiency in the fishermen he called from their nets. Those fishermen were better for their time and work than cultured men would have been, or Jesus would not have chosen them; their work educated them; and though they were perceived to be "unlearned and ignoble men," yet they had a boldness which was fortified by wondrous indwellings of God. But when culture was to be met—when the expansiveness of Christianity was to be proved—when it was to be shown as diffusive a power as idolatry, reaching to all the minutiæ of life, then Saul of Tarsus was called, and Christianity had a defender accomplished in the literature of the times, and in the arts of disputation; a mighty logician; a man of broad views; and, by the experience wrought by his conversion, the great apostle of Christianity—inflexible and stern as the

rocky coast of the sea, when impetuous passion or wily policy would invade the domain of principle, but yielding, considerate, compromising, where duty would allow.

> "Nor number, nor example, with him wrought
> To swerve from truth, or change his constant mind,
> Though single."

The introduction of such a mind into the ranks of the Christian soldiery was as the presence of Washington amid the forces of that Revolution which marked an epoch in the history of freedom and progress.

It is proper to address the subject of Ministerial Culture to the *people*, as we do here, because it is only the people who can bring about the ends desired. What they ask, the ministry must be educated to meet; and as it is often said with truth that the ministry is educated to conform to the people's low aims, let the people raise their aims, and the ministry must come up to them. The people must afford the *means* of appropriate culture; and never let it be forgotten, that the basis of our argument is not any censure on the past, but a commendable foresight for the future; a fair regard for youthful aspiration; and a proper recognition of the fact, that the exigences of the church of the future can only be met by a high regard for ministerial culture, and the use of theological schools in contributing to this end.

I need not speak of the changes which have of late years taken place in reference to the means of general culture coming into rivalry with the pulpit; but I must say, that nothing but culture can now make efficient the administration of the gospel, so as to withstand the rivalry which has made old methods of operation ineffectual. Liberal culture is the demand now; and by this I mean *liberal* in the broadest sense of the word, based on the fact that there is no department of study that cannot be made contributive to the unfolding, the illustration, and the application of Christian truth. Culture has in view, as I use the word, three things: the acquisition of knowledge from books, men, and the times; the exercise and cultivation of the mental faculties; and the possession of those manly qualities which impart a moral force to intellectual power. I once was opposed to theological schools, and desired that all our efforts should be directed to gen-

eral education through the seminary and the college, because I believed the influence of theological schools was disastrous, narrowing the mind and cramping the developement of the best powers. But a great change has come over the genius and character of theological schools within the last twenty years. Within the same seminary are now the most antagonistic forces; and the best minds, everywhere, are directed to the increase of liberal views in reference to the range of thought, study, and speculation allowable to the student. And quite frequently now a new force is added to the powers which are bearing on liberal Christianity in triumph, by the controversies of professors on doctrines and philosophies, while the heart of the church and the world responds *only* to the liberal champion. The divisions of old school and new school, old church and young church, keep extremes at work, by which the real cause of truth is enabled to advance, as some nobly significant procession moves on in strength and beauty, while the police and boys are at a war which at least clears the way for the music and the ranks. Perhaps the *inside* pressure is not so important an item as the *outside* pressure, and therefore the remarkable fact in the present aspect of the church is this, that the *outside* pressure is all for liberality; and wherever the bondage of ecclesiastical contrivances are not permitted to cramp the expression of the mind, its testimonies are for the needs of liberal religion.

All the objections which have been common against the old methods of theological schools, hold good now against theological schools under the care of one man, uncontrolled by the influence of any organized board of officers representing various methods of thought. And therefore it will not do to point to what *may* be done here and there in a quiet way; for the genius of the times demands of us liberal action, organized action, the setting up of our school as an institution amid public institutions, speaking of our existence, our purposes, our methods, our generosity, and presenting something to excite the sympathies of the wealthy, the prayers of the poor, the aspirations of the young, and kindling in mothers the holy ambition which has given the best minds to the church universal in all ages.

My present opportunity will not permit me to do more

than very briefly state some of the reasons for ministerial culture, and the use of theological schools in contributing to this end. So rapidly do reasons spring for utterance, that I hardly know where to begin; but perhaps it may be well to begin with the influence of culture on the minister's own mind, in unfolding himself to himself, in giving him greater faith in the capacities of the soul, in enlarging his ideas of those inward resources which can make the man independent of the world's sympathy when the best life of the mind requires cheerfulness in solitude. All the rapture which has been derived from beholding the budding and blossoming of spring, enfolding the bright prophecies of a glorious summer, has been outrivalled by the exceeding joy of the mind when it perceives the budding and blossoming of new powers, the unfolding of new faculties; when the magnificence of night all open to his gaze, cannot win him away from the broadening field of study, where the intellect kindles new activities to keep pace with the advancing glory of knowledge. When a mind is awakened to efforts after true culture, it then truly begins to live—to live a life of aspiration, in which the immortality of the soul is not a matter to be proved, for it is felt in the ever abounding capacity for progress, and inevitably expresses its enthusiasm in a manner that makes it contagious. The man who is aiming for the enlarging influence of culture, must take hold of all the great themes of the pulpit with more of insight, with more of expectation in reference to the results of study; for one of the most disastrous effects of the want of culture lies in the want of faith in the good of study. That want of faith keeps the man away from all but the mere surface of the subjects he attempts to treat. The uncultured man regards but little that commendation of studious labor which comes from its inspiriting influence on the faculties of the mind, kindling the energy of the mental powers, so that when the attention is directed to any given subject, rich benefits are found in the results of the previous discipline, or the gymnastic influence of all the study of the past. There is a freshness in the mind's action by which it astonishes itself in the alertness with which it springs to encounter difficulties and master them. It becomes curious, because hopeful. It knows what effort has done, and thus prom-

ises to effect good things in the present and future. It defends the mind against that reluctance to toil which depresses so many, cramping their powers, and leaving them to perform their inevitable labors, like a poor jaded horse who must be pushed on to a journey. The secret of being always fresh for inevitable toils, is found in keeping on hand appropriate kindlings for the mind's fires; for, while it is the characteristic of *genius*, that it has "the power of lighting its own fires," *talent* must depend on kindlings, to be gathered wherever they are to be found; or, in other words, the mind must keep on the alert for all aids to culture, assured that all materials thus accumulated will serve as kindlings for any fire which any special need may demand. There is a vast difference betwen the treatment of even the simplest subjects by one whose mind is always alive, and by one who has to be galvanized by all sorts of appliances, into activity. In the one, effort is as the beautiful jet which tells of a deep and ever active spring, while in the other it reminds you only of all sorts of contrivances for accumulating and distributing the water, and you painfully sympathize with the labor which has given you these results. And if there is rapture in the conscious progress of the mind—in the increased capacity for grasping and appreciating great subjects—in the intense curiosity with which the soul can gaze at some new problem to be solved, with faith that study will open the faculties to its mastery, surely culture must commend itself for its results in the man's own soul. It gives him more soul. He is more of the image of God. There is a greater meaning to him in all language which speaks of capacity, improvement, progress, and he values more the dignity, wealth, and power of the soul.

And then too, culture has its influence in social life. There are, indeed, personal qualities which give influence to a minister, making no demand for time to be spent in his study. Men like a pleasant companion; they are are suited with the attentions of polite and gentlemanly intercourse; they confess the influence of the sympathizing friend; and there is power to be gained by every form of friendly and humane action; but all these fail to satisfy even the recipients, where they are felt to be sacrifices to culture—where it is seen the man neglects his essential

self—where it is evident that the minister is doing what is most pleasant to himself, gratifying mental indolence, and has none of that self-denial which prompts to arduous efforts to be more and more a productive soul to the people. The intimacies of social life on the part of the minister, take their professional quality from what he is in the pulpit. He brings into the homes of the people an influence from a pulpit of culture, which nothing else can give, and which very soon is felt abroad, despite the differences of creeds and all the prejudices of parties. He is felt and esteemed as a part of the intellect of the town; and he draws to himself a respect that is extended more or less to the religion he advocates, at least so far as attention to its claims is concerned.

A man of culture has influence in society, because, knowing the worth of education, he becomes interested in educational means and institutions around him; he aims to have his people cherish them; and in his intercourse with men, he takes those broad views of general matters which show a comprehensive mind, familiarity with means of culture, and an interest in all appliances for the mental and moral good of the people. He soon finds that whatever may be the effect of any other quality of character he may possess to procure the esteem of men, culture has its peculiar influence, which nothing else can secure.

Coming more directly to the minister's professional labors, let me say, only culture can meet culture. Successful labor demands that we be able to follow error wherever it may choose to run; we must fight it on its own ground; we must turn against it its own weapon, bringing out from the treasures of history, philosophy, science, and nature, the "strong reasons" of God for his truth. No one, it would seem, can fail to see that the battles with unbelief are becoming more and more a demand for culture—culture which can be able to show that no department of human thought, when judged in its social relations, is devoid of evidence for the celestial origin of the gospel. In a former volume of this Quarterly,[1] will be found an admirable treatment of the proposition, that "*Culture demands Christianity;*" that eloquent article is as forcible,

[1] Vol. vii. 156—67.

indirectly, as a plea in behalf of culture for the defence of Christianity. It is a great thing to show that when we are talking of the satisfaction of the mind by the wealth of Christianity, we speak from a mind which has been awakened to the questions involved in this proposition as understood by the cultured. There is a vast difference between listening to a man who has travelled through the strange countries of our journeyings, with an observant and trained eye, and one who only takes his cue from reading—who merely repeats others. There are, all around us, cultured minds that are skeptical, and perhaps no one cause has operated more to produce this sad result, than the shallow arguments employed against skepticism, —sometimes so shallow that it is hard to believe the writer or speaker to be honest in the confidence he professes to have in the strength of his reasonings. But the time is past for hoping to do great things against infidelity, by saying common things in an uncommon manner, or by attempting to give force to poor logic by blustering elocution. To obtain respect now, a minister must show that he speaks out of his own soul when he treats of what power Christianity possesses. He must either keep silent on the most pungent questions in the religious experience of many souls, or show that he himself has been, for himself, amid the subtle questionings of the mind respecting the supernatural basis of the gospel, and can give the why and wherefore of those convictions which are the life of God in the soul. A minister who leads a mere butterfly existence—who is delighted with an increased demand for shorter sermons, as he is with an increase of salary—who makes his hope of success to consist in social attentions, and securing the reputation of being "a pleasant man," always ready with a jest, and having his teeth always opened to a good airing by a constant laugh, and who knows nothing of the weight of the depths of thought because he has always skimmed the surface of things, has no moral right to attempt to speak to some of the scepticism of the present day. He may trace it to "an evil heart of unbelief;" he may assert it to be the consequence of the want of thoughtfulness on "serious subjects;" he may ridicule and denounce it, but, after all, he will show, by the spirit he infuses into all he says, that he has never

plunged to see what burdens deep water will put upon the man, what under currents may be met with, what a roll and heave of the sea there is to make the man certain he is dealing with one of God's greatest wonders. Some things can be accomplished by the simplest experience—by the testimony of an honest soul, that it has really known justifying faith in God, and God in Christ; but men also need the results of culture in connection with a strong religious faith. There is something very powerful to such, in the position of the thoroughly cultured man who stands up to say, "If in the life of uncultured thought, of untrained powers, we only have hope in Christ, we are of all men most miserable; but we have found it not to be so. In this life of study and research, this activity of trained and disciplined powers, we have hope in Christ. We magnify the office of thought. We affirm that now is Christ risen from the dead, and become the first fruits of them that slept; for in new forms of beauty and power Christ in his truth rises in the soul, and each renewal of that resurrection is the promise of a coming harvest of good—the first fruits of an intellectual ingathering for the soul, which is all sacred, because sanctified in the beginning."

The glory of Christianity as an intellectual force, lies in the fact that it has prompted to the best culture, has enlarged its field of study as culture has increased, and therefore, if it ever fails of meeting all the demands which any mind has a right to make of a true religion, the reason will not be, because Christianity is not perfect, but because it has been imperfectly used or applied.

Again, culture alone can promote culture. "Every seed bringeth forth of its kind." "Like priest, like people," the world over; and he who has not culture opening to his view the expansive power of liberal, comprehensive, ever-enlarging and exploring thought, or thinking, cannot promote it in his people. He may serve a purpose, and a good purpose too; but as to being a quickening mind to his people, that is beyond his power. Far be it from our purpose to cool youthful fervor, or to abate one jot of the zeal of any sincere administration of the gospel. A true soul makes the humblest labor divine. God's grace is wonderful in clothing with power the simplest communication of a heart that feels all it says, and utters all it does say unpretendingly and to the honor of

the Saviour; and never let a word we write be interpreted to mean the slightest disparagement of the sincere and devout, the self-sacrificing and faithful labor of the most obscure member of our ministry. From the lips of uncultured men have come thrilling expressions, showing how grand the working of the soul may be under the inspiration of a great faith, a divine hope, and an enlarged charity; but in many instances we could not but blend with our grateful appreciation of what they thus gave us, a prayer that they might have more faith in the greater, because more uniform, power they would possess by some attention to the demands of culture. But our special point now is, that where there is an ambition, laudable always, to be a culturing mind to the people, this can only be by steady efforts for personal culture. "I have looked about much," said to us lately one of the most cultured minds which the convulsions of the old world have thrown upon our shores, "and I have noticed," he said, "that where a minister only moralizes in his pulpit—gives a brief, small sermon on something which requires no thinking, the people are no thinkers. I mingle among them with no satisfaction, and they are able to grasp none of the great questions of the times with any degree of ability. I go where the minister shows he has faith in the power of educated mind, and he deals in the results of studious thought—he makes trained powers quicken like powers into activity, and he speaks with power, because not only of his theme and his office, but also because there is a commanding posture of mind in the order of talent presented to the people. I go among that people, and I find them thinkers; they converse with awakened intellects; they sift reasoning with analytical acuteness; and however we may differ in conclusions, I am refreshed by mingling with them." Now is it not impossible for any minister to prefer the former people as the likeness of his own, rather than the latter? And what, therefore, is the conclusion to be drawn from this fact, if not this—that we ought, at least, to aim to be culturing minds to our people—we ought to try to promote culture among them—we ought to so labor in the preparation of the study, that more of mind may be brought out in the face of the congregation. We have heard a boast, that the same sermon could be preached in the afternoon with a different text

from that used for it in the forenoon, and the people would not know it. What a comment was this on the character of that people, in reference to culture! It reminds one of the rule of a celebrated doctor of divinity, who said he found courage to face any congregation, by supposing the people to be but rows of cabbages in a garden! Such ministers play rather than preach.

We want culture promoted in our churches, that souls may grow, and the interests of education be promoted. The people must act upon the ministry, as, in the family, children act on the parent, by their greater grasp of what is educative and its benefits, inducing higher views of his office and a more comprehensive regard for the duties of his relation to his children. We do not mean by this comparison that the people are to be considered as children, but allude only to the influence in the family, of the child who is the most of a man.

Only culture in minister and people, can furnish the antidote to many of the evils which oppress the ministry. Only this can promote that "plain living and high thinking" which the church demands. Too much of our church doings is on a low scale; and the effort, in too many cases, is to see, on the part of the minister, how little mental effort can be made to suffice for the pulpit; and on the part of the people, how little of directly putting the hand into the pocket for money, will "keep things along."

On the shores of a beautiful river, I have seen two parties twisted up in each other's nets, so that neither could prosecute the labor they were united to perform. Just so it is with narrowness in the ministry, and narrowness in the laity, wherever it exists; a net is thrown into the pulpit, another is thrown into the pews, and the "fishers of men" are only in the nets themselves. The river of progress flows on; it is alive with food; God's heavens bend above it, and his winds fan it, but there those fishers remain, needing a miracle to help them catch any thing.

Many excellent minds do not seem to give importance enough to the fact, that our warfare is not now with sharply defined doctrines and creeds, fortified by a few scripture quotations; for we have now to meet all the subtleties and sophistries which ingenious minds can weave, to cover over the absurdities and barbarities of the creeds of old. The late Dr. Olin, of the Methodist Church, well answered

a clerical opponent of theological schools, when he wrote: "Such institutions are not only desirable, but indispensable. We got along passably well when other denominations were wasting their strength in attempting to explain and inculcate the blind mysteries of Calvinism; but now, when they unite great learning and zeal to as much Arminianism as gives them access to the popular mind, we must educate our ministry better, or sink. We may boast of preaching to the poor, but without the due intermixture of the rich and influential, we cannot fulfil our destiny as a church. Nothing can save us but an able ministry, and this cannot be had but by thorough education. Think on this subject, my dear brother, in its tremendous bearings, and say if we do not need theological schools."[2]

What Dr. Olin says of "the intermixture of Arminianism," we may say of the intermixture of the method of liberal interpretation of the Scriptures, human nature, and standards of character. There is now no chance for the fitness of the old idea about "putting the Holy Ghost to school," and running all minds into the same moulds for church candles; for methods of education have changed, as methods of instruction in our common schools, and in our wonderful machine shops, have changed. The effort now is, to educate in the knowledge and self-application of principles—to inspire a self-use, an individual use, of materials furnished, that there may be afforded all opportunities possible for the exercise of any peculiar power, or talent, or genius. A man is now educated to so make machines, that he may be stimulated to invent—to bring out something new—to show his inheritance of the power of dominion—to facilitate labor by new expedients, and by the union of inquisitive thought with daily industry, to add to the attractions of toil, or, at least, to lessen its repul-

[2] How a change in the position of church parties may affect the demands for culture, is well illustrated in a note to Prof. E. A. Park's Election Sermon, where he says: "The celebrated infidel, D'Alembert, speaking of the Protestant Reformation, says: 'The new doctrine of the Reformers, defended on one side and attacked on the other with that ardor which the cause of God, well or ill understood, is alone able to inspire, equally obliged their defenders and their opponents to acquire instruction. Emulation, animated by this powerful motive, increased all kinds of knowledge, and light, raised from amidst error and dissension, was cast upon all objects, even such as appeared most foreign to those in dispute.'"

siveness. So now in reference to theological schools, the spirit of the times cannot but be present there; and there is no power that can fashion within our borders a tallow, wax, or adamantine candle-factory for the church. The great claims of theological schools must now be based on what they will gather of aids to help the free developement of the mind, to enlarge the student's conception of what is within his grasp, and, while affording the best known method, stimulating him to all invention for the truest culture of his powers.

In a late obituary notice of a Scotch schoolmaster, is given a fine illustration of the right kind of teaching, which reaches far beyond the things taught. It says: "He taught Latin so thoroughly, made his pupils interpret every particle of meaning out of the authors whom they read so punctiliously, was so severe on a bad construction of false quantity, that to learn Latin from him, though it was only Latin, was to be disciplined in accuracy and research on all subjects for the whole of one's life."

We must look to schools where will be men who know what culture is, and how to impart it—men to whom the chief glory of teaching is its training of immortal and ever-expanding powers—men who will not dare to cramp the intellect, or insult the soul with cant and narrowness, which though it may wear two pairs of spectacles with which to see near and afar off, yet looks through both with weak eyes and disturbed vision—men who see that if our denomination is not on the whole an educated people, yet there is no part of Christ's Church where there is more of real activity of mind, or more material to act upon for the true ends of Christian culture—the application of the gospel for the formation of the noblest order of character and the truest harmony of society.

A special interest attaches to our subject from the efforts now in favorable progress for the establishment of a theological school or seminary, to be under the control of the Education Society which is connected with the New York State Convention, and to be located somewhere in the central part of that State. In a recent report, August, 1854, we find the assurance that the work of obtaining funds has so far progressed "as to leave no doubt of success at no distant day." The report adds: "The progress of the denomination in all that elevates and adorns our race,

demands that our clergy should share in the highest culture of the times. Especially is it indispensable that our young men preparing themselves for the ministry of the reconciliation, should enjoy the best advantages in our power to confer. A theological education fitting them for the work must be attained, and without a seminary, in the present state of things, this seems impossible."

We give to this work our heartiest co-operation. We would invite, most earnestly, the attention of our people to it; and we humbly submit to our denominational editors, whether our condition does not require large effort on their part, to induce able writers to bring the claims, benefits, and relations of a theological school more before their readers. Our people must be educated to give; and a part of this education is to be imparted by a judicious press in presenting the many-sided argument for the uses of a theological school, as it will and must be managed by souls of the greatest hope. Thousands dread the influence of such an institution, because they remain uninformed of the peculiarities of modern progress in reference to these agencies; and new thoughts will touch and open new springs of liberality. The location of this institution will not affect in the least its connection with the entire denomination; and we count it a pleasure to consider the reciprocal action of the college in Massachusetts, and the theological school in New York. To both, the generosity of the denomination, without limit of State or territory, should freely flow. Both will be symbols of our existence; both will speak of our regard for culture; both will solicit the attention of the liberally disposed; and both will help us, by their issues, we trust, to magnify that office which is given to us by our greater faith in that divine educative process—which shall result in the emancipation of humanity, not merely from ignorance, but from the bondage of sin. May it be ever the pleasant vision of our heart to look upon the prospective influence of these institutions as aiding, through ministerial culture, the great ends of the Christian ministry, as where

> "the sacred river ran,
> Thro' caverns measureless to man,
> Down to the sunlit sea."

H. B—N.

Art. XXIV.

Records of Bubbleton Parish.

Records of the Bubbleton Parish; or Papers from the Experience of an American Minister. With Illustrations by Billings. Boston: A. Tompkins, and B. B. Mussey & Co. 1854.

One of the most significant topics of thought and discussion at the present time, is that of the true connection and co-operation of the Christian pastor and his people. That the Christian ministry is an indispensable institution, is everywhere admitted among Christians. It is an instrumentality made highly prominent in the New Testament, and which has been one of the chief agencies in promoting Christian truth, in all lands and in every age. Its utility and indispensableness are not now to be argued on most of New England ground; and throughout most of our country, its claims, in a greater or lesser degree, are admitted and respected.

During quite a number of the years now just past, however, the claims of the ministry and the answering of these claims on the part of churches and societies, have been variously presented, and changes have appeared in strange contrast with what was once known as the permanent relation of pastor and people; changes which, from various causes, have so come to nearly all our sects, as to waken serious inquiry, not as to what shall be done for the encouragement of candidates for the ministry, but whether we are to have in the future a sufficient number of candidates to supply the places of those passing from the stage of action, or to preserve the ministry from being reduced to the smallest numbers. In many Christian sects this lack of ministerial supply is acknowledged and lamented.

There are various reasons for this declension, which, however, it is not our purpose here to consider. Among others, we may just allude, first to the increase and variety of secular and material interests and pursuits, in these days, calling away our young men into new fields of ambition and exertion: secondly, a lack of pecuniary compensation, discouraging to those who would enter the min-

istry, and leading some already there into such embarrassment with other interests, as to lessen their usefulness, and induce them, perhaps, to abandon the profession; (in either instance, an effort of nature at self-preservation): thirdly, want of permanency in the pastoral relation, forbidding the minister to calculate for any considerable time upon a home or "settled rest" with his people: fourthly, the inordinate mental and other labor required of a settled pastor, and the demonstration in many an instance, that such requirement cannot be met and endured: fifthly, a dislike to encounter the trials arising from the various conflicting temperaments, tastes, personal inclinations and disinclinations with which the faithful pastor is called upon to deal. These are some of the reasons for this declension in the ministry, of which we speak. They furnish "heads" which any minister is welcome to use in the hearing of his people, and from which we could wish that there might be some profitable discoursings throughout our parishes, generally.

In view of this evident need of true sympathy of pastor and people, such as there must be in order to warrant both ministry and churches a permanent existence, there have appeared within a few years past, some very timely publications setting forth the interior life of certain churches and societies, mainly real, if somewhat imaginary, and tending, we think, in some good degree, to remedy the evil in question. Such are "Sunny Side," and a "Peep at Number Five," by the accomplished and lamented Mrs. Phelps, the much read "Shady Side," "Our Parish," "The Rector of St. Bardolph's," an admirable work in an Episcopalian dress, and last, though not least, a volume now before us, on which we would speak more at length, entitled "Records of the Bubbleton Parish." The last named issue first appeared in chapters, weekly, in one of our denominational journals. It soon elicited a very general attention, and became a favorite with all the readers of the journal, so that its popularity warranted its appearance at once in book form, such as we have before us;—as handsome an embodiment of an author's brain-work, as any issued from the prolific press of our American Athens. We say this with a little diminution of our interest in the illustrations, which, we think, are not all so

well conceived as they should have been for so popular a book. The name of the author of the "Records" does not appear. He is said to be a minister, and has doubtless known some service in that particular life which it is the design of his work to unfold.

The parish of Bubbleton, of which the autobiographer in this volume is represented as pastor, is one of those fields of labor apparently designed for the special trial of ministerial faithfulness; having the various instrumentalities to that end, and proving itself, in this particular instance, abundantly able to use them. Mr. Chester, the minister, comes here from an obscure country parish, at the earnest recommendation of one of the prominent members of the Bubbleton Society; and giving satisfaction for a brief time to the people, he is invited to the new pastorate, and enters upon his work with strong hope of being useful in a vocation which he has chosen as the one of all others in which he could find most gratification and delight. His first Sunday of ministerial settlement does not pass, however, without giving very direct information to him from different sources, that he has various tastes and dispositions to meet in his new connection, and that it is quite likely he will make enemies as well as friends, whatever course he may take. The extremes of conservatism and radicalism come up before him in the characters of the cool man of policy, Mr. Arlington, and the hot reformer, Mr. Peppery,—Scylla and Charybdis; "and how to pilot my course safely," writes the minister, "between the rock of offence and the furious whirlpool, was the problem which it became me to study with all seriousness and devotion." He is, moreover, informed of the trials of his predecessor, Rev. Mr. Stringent, and of the agencies which worked a dissolution of the ties which bound him to his charge;—the conservatives deeming him an obstinate and vehement advocate of certain inconvenient reforms, and the radicals as one hated only for his adherence to the legitimate work of his ministry. Such information, although it causes him heaviness of heart, does not turn him from the line of duty which he has marked out for himself, and which, it seems to us, is one of admirable consistency, a consistency making one of the chief excellencies of the book Bubbleton. Its hero is neither a time-

server nor man-server. He affronts the blazing Mr. Peppery because he cannot preach reformatory *isms* to suit his morbid appetite, and causes Mr. Arlington for a while to withdraw friendship from him for his faithfulness in rebuking sins which were working evident destruction within the bounds of his parish. Mr. Fiscal turns his back upon him because he will faithfully warn him against the evils of the liquor traffic, in which he is engaged, and because he does not choose to accept a gift at his hands, through the apprehension that it may lessen his sense of obligation to deal justly with the donor. And Harry Hanson, a whole-souled blacksmith of the place, is drawn to him as "the only minister in Bubbleton he cares a fig for, and the only one whose preaching does him any good." And so he seeks to "make full proof of his ministry" with this people, encountering various trials, and perceiving, as the months run on, that a crisis must come in which it will be decided whether he can be upheld in his ministerial course, or advised to ask a dismission. To heighten these trials, it seems that he has a competitor near him, in the Rev. Hyperion Downy, pastor of the Plush street Church in Bubbleton, a clergyman who is in the enjoyment of a very significant popularity among his people, and who, among other proofs of his ministerial discrimination in meeting the demands of the times, is "filling up Plush street Church by a course of lectures on the Depravity and Doom of Babylon." Mr. Chester having different conceptions as to what a true reformatory minister should be, has the singularity to come nearer to his own time and home, in his dealings with wrong deeds, habits, and institutions, and so becomes less popular with a certain class of church-patrons, and more strongly entrenched in the good will and affections of others. The crisis, however, comes. The conflicting forces at work in his parish dishearten the Bubbleton pastor; the ground seems too hard for him to occupy with any reasonable prospect of its Christian cultivation; and in sadness of soul he at length tenders his resignation. The effect of this act is wholly unexpected to him. The parish meeting is called, and the elements composing it are so brought into unity of spirit, that the eyes of the convened parishioners are opened, and they at last unanimously urge their minister to withdraw his

resignation, and continue with them as their spiritual guide. Even Mr. Arlington, whose experience has been deepened under the cloud of a most afflictive bereavement, has come to himself, and cordially unites in this noble action. Thus was Bubbleton parish redeemed (we trust for a long time) from its errors respecting the true work of the Christian ministry.

As to the general plan of the "Records," we would freely say, that we think less of the writer's trial of his ingenuity in this respect, than of what we suppose to have been his main purpose in the narrative. There is an abruptness in some parts of the story which does not exactly comport with our idea of a continuous and well finished fiction. There are excellences in the work, however, that make up for this. It is full of character. Its mental pulsations are healthful and strong, and its style is admirably clear and attractive. There is very little small talk in it. It is likely to engage the attention of good thinkers, and will serve to correct the tastes of such as hunger after the more wordy, pointless, and inflated literature with which our reading world abounds. It is not an invitation to sight-seeing "through a glass darkly," or in deceptive lights, but to an interview and communion with thoughts and things that stand out in the clearest atmosphere of day, defined and living actualities.

The personal characters in this book constitute one of its chief merits. Most of them are marked ones, not only to be read, but remembered. Mr. Arlington, the cool and the careful, who would have his minister above all other things popular,—who has not seen him somewhere? and who does not now recognize him in many a parish? May he not be reading what we now write of him? Mr. Fiscal, too, the money-loving trafficker in that which made others moneyless, and sunk their souls in perdition, and who, while the victims of his cupidity were falling around him within his own parish, too, could send the costly easy-chair to his minister, in the presumption that he would be faithful in letting alone all agitative questions in the pulpit, and preach a very quiet and general gospel to his people; has not his face, or that of some one of his cousins, appeared as a fixture in certain of our parishes, who have have been, and are now, somewhat slow in finding a min-

ister who can suit them all? Has he not sometimes ruled the parish with a rod of iron, and sometimes blest it by withdrawing, as did this veritable Bubbleton Fiscal, from a house where the sins of living Americans were arraigned and condemned, to another, where the depravities of Sodom and Gomorrah, the iniquities of the dwellers in old Babylon, or the hypocrisies and impieties of the Jewish scribes and pharisees, or perhaps, the oppressions of modern Russia or Austria, are more frequent themes of the minister's discoursing? Is he not now standing where he should not, in some church or society, an ice-body there, chilling many a generous impulse, and truthful thought, and earnest endeavor in favor of a practical Christianity that "searcheth the heart and trieth the reins of the children of men?" Has he not withstood the admonitions of righteousness coming from the pulpit, and lightly esteemed its occupant because of his adherence to God's Word, and direct application of it to the social, political, or business abuses of the present time? Has he not intimidated some ministers when his favor and their duty have been placed in opposite scales? And has he not inspired others, by his very perverseness, to speak out the plain truth to him? In short, is he not a lineal descendant of that line to which St. James alluded in his pungent Epistle: "Your gold and silver is cankered; and the rust of them shall be a witness against you;" and of which the spiritual master of James had before spoken: "How hardly shall they that have riches enter into the kingdom of God!" Rich men have there been, thank heaven, and rich men are there now, who are lights and blessings in our churches. But they are of an order quite different from that of the Fiscals! Mr. Peppery next occurs to us; the indomitable reformer, the conscientious, irascible, imperturbable, at war with the church and with all whose ideas of reformatory action do not harmonize with his own,—the destructive, rather than upbuilder, courting popular indignation even to the neglect of providing for his own household, and deeming such sacrifice a service rendered heaven. Has not his voice been heard in the hall, and highway, and marketplace? And Mr. Hyperion Downy, too, the popular pastor; has he not been known, and may not his living presence, to say nothing of his sepulchre, be found with us to

this day?—the server of the wrong-headed and wrong-hearted leaders in his church, rather than of the all-wise and truthful God,—the very man described by our author as "a kind of archæologist of sin, accustomed to dig into the cold lava-beds and ancient petrifactions of evil, and to explore the obstructed labyrinths of antiquity, for vestiges of the passions that made their burning sign, and cooled in death so many centuries ago!" There is a well drawn picture, also, in the character of Oracular Blunt, whose neighborly encouragements of Mr. Chester are so timely and kindly given. And poor Mr. Stringent, who forsakes the ministry because it will not do very soon all that he would have it accomplish; and who is at last induced to resume it, that he may do what he can in it. The unsophisticated Miss Lark, and the indispensable Miss Ophelia Pennyweight, are pleasant reliefs in the picture; and the conscientious and high-minded Miss Arlington, a fine-drawn representation, setting forth the blighting effects of that false life on the part of a parent, where his religious profession and his religious principle are seen by his children to be in frequent and flagrant contradiction.

But of all the characters in the book, we do not find one among the laity therein represented, more to our liking, than that of honest, full-hearted, plain, voluble, and free-spoken Harry Hanson. He is one of those persons not always foremost in a society, but who constitute its most savory salt, its preserving spirit and life. He is not a crazy, but consistent advocate for reform; a religious progressive, who wants a faith that he can use as well as talk about, and whose virtue he would test by applying it to the evils nearest and within himself and his neighbors. He is one of those whose presence is so often a refreshment to the minister, as he meets him in his rounds of pastoral duty, or feels the throbbing of his sympathetic heart, as face to face they worship together in the Sabbath sanctuary. His address in the parish meeting called to consider the resignation of the Bubbleton pastor, is a model of its kind. Happy and prosperous, in this day, ought any society to be, whose members in any case of trial or emergency, are inclined to give ear to the brotherly suggestions of Harry Hanson! Such are the principal characters in these Records of Bubbleton. If they are not all perfectly drawn,

they are by no means lacking in strong and sometimes very rich coloring. We have thought that in the use of the personages, by the author, a little too much of the artificial is visible; that the process is here and there made more machine-like than natural; a defect which a more extensive practice in the line of character-making and using, would doubtless remedy in a very considerable degree.

We consider the chief excellence of this new volume to be, its ideal of a minister's true work. The views of a minister's duty, as developed in the labors of Mr. Chester with his people, seem to us healthful, safe, and sound. He has character, every way,—has deep religious principle, love of his calling, firmness and readiness to act according to his convictions. He has a just sense of propriety, too,—the sense of adaptation,—the faculty of speaking the true word in the right time; of seeking in his ministrations, "to find out acceptable words," while he will speak God's truth, whether men hear or forbear. If he has not that rashness which would court martrydom, he has religious integrity that would not fear it. We think his views of the pulpit's true influence are just and right; that the preaching heard from it should be such as to make men acquainted with Christian discipline and duty, as well as with dogmatic theology,—heart-searching as well as text-searching; controversy of the soul with its besetting sins, as well as controversy with the opinions of opposing sects. The religious aspect of certain societies mentioned by Mr. Stringent, as he knew of them in earlier days of his ministry, indicates one very considerable item of work for the pulpit.

"The novel features of our theology, and the imperfection of our religious organizations, together with the perverse misrepresentations of hostile sects, led many persons to connect themselves, temporarily, with our societies, whose characters imparted to our views little credit, and whose notions of preaching were such as few Christians would be inclined to adopt. This class of persons knew no gospel except such as was casually hinted at, in the energy of theological debate. They recognized no preaching that was not controversial. Satirical expositions of the weak points of the current faith, were their special delight. And when a pertinent quotation from Holy Writ, pronounced with zealous emphasis and conscious triumph, promised to demolish the strong towers of some belligerent sect, they *seemed to* realize, for the first time, what a blessing it is to have God's

will plainly written in a book! But if a preacher declined leading a sectarian crusade, and ventured to intimate that all controversy was but a means to an end, which is personal holiness,—if he presumed to scrutinize their characters, in the searching light which Christianity casts upon human life—their disapprobation was quick and vehement, and they withdrew at once their sympathies and their support."

A similar indication is given in a description from the same narrator, of the condition of the Bubbleton parish at the commencement of his ministry there.

"I found most of the people in the parish leaning on the abstractions of faith, and utterly indifferent to the demands of the passing moment. Consoling themselves with the promises of God, they were unmindful of their personal responsibilities. Entranced by the glowing prospect of futurity, they abandoned the present to the power of evil, and forgot that man must become the co-laborer of God, before the felicity of the universe can be realized."

It is against such one-ideaism as this that the pulpit-work most approved in the "Records" before us is directed; as it was the object of this earnest, though for a time unpopular minister, to declare to such hearers, that "the kingdom of holiness and love they anticipated would never descend to bless passive and idle souls;" but that they "must mount into its blessed atmosphere by lopping off their worldliness, and winging their noblest powers with virtue's endeavor;" that labor in righteousness was the great requirement Christianity; that the giant evils of the world were to be overcome only by its silent yet mighty power through human as well as divine agencies now and here at our hands; and that "the sooner we put intemperance and slavery out of the world, with all their Tartarean satellites, the sooner the gates of the millennium would open to our knock."

More direct and pungent still is Harry Hanson's illustration of a minister's pulpit vocation, in his address at the church meeting already spoken of.

"Let me compare the preacher to a physician, which, if I remember right, will be according to the gospel. Now, suppose I am taken sick, and I send for Doctor Gull. What do I reasonably expect from this deep-sighted gentleman? That he will sit down and tacitly assume that I have no sickness at all, while he expatiates on the awful disease of some person over the way, or prescribes for somebody's malady who died a thousand years ago? By no means—I

expect no such thing. For it is self-evident, that Doctor Gull might continue to visit me, in this manner, till doom's-day, without my realizing any benefit whatever from his skill. What I do expect, is, that he will examine ME, personally and thoroughly, and kill my disease if he can, however painful his treatment may be.

Well, now take the preacher, who is a doctor too, though he gets his diploma from another place. We send for him; of course we are sick, or we shouldn't want him at all.

Now, gentlemen, I want to know what you expected of Doctor Chester here? You *assumed* that you were sick when you engaged his services, and he—*knowing* that you were—treated you as a wise and faithful doctor should; and now, behold the return you have made! Finding the prescription bitter, you have rejected it altogether, and taken up clubs to beat the honest physician for having offered it! To say nothing about the ingratitude and injustice of your course, how do you ever expect to get CURED, at this rate, gentlemen?"

The views of the Bubbleton pastor in relation to parochial duty, accord with our ideas of the New Testament instruction. To preach is not the minister's chief work. He may hold a congregation, a steady or a shifting one, by this means; but not a church or society personally near to him. He may be a popular speaker to thousands, and yet not a true pastor of his flock. The requirements of such a pastor are fulfilled mainly through personal acquaintance and intercourse with his people. This is one of the secrets of ministerial power in cases where the highest order of pulpit talent may not be found, and which, we will venture to say, may not be needful for the salvation of that people where such a pastor officiates and dwells. This social talent on the part of a minister, if it be blessed with the unction of a heavenly spirit, is worth more to a people than all other clerical accomplishments can be without it. Here is a passage from the "Records," which we seriously commend to the most serious consideration of certain ministers, who have been heard to use the very objections here recognized.

"I know ministers who consider this the most unpleasant duty they have to fulfil. To go about from house to house, with the persistence of a tax-gatherer, ringing door-bells, bowing, smiling, shaking hands with ladies, patting the heads of children, (perhaps kissing them, if their faces happen to be clean), asking pastoral questions, answering compliments, talking about the weather, the parish, the

late minister, hearing Mrs. A.'s complaints about her rheumatism, Mrs. B.'s narrative of the "rappings," Mrs. C.'s murmurs at the want of good society, Mrs. D.'s praises of her son who is in college, in short, plunging, again and again, into a chaos of small talk, and a labyrinth of confused interests,—these things seem, to some men, the hardest of all mortal afflictions.

But, for my own part, I rather enjoy the mild excitement and diversified sensations produced by these friendly visits.

What is more agreeable than to take the hands of those who have agreed to be your friends—to give a candid hearing to your counsel, to repose in you the tenderest confidence? What is more pleasant than to be familiar with the HOMES of those to whom you are connected by the holiest and friendliest of ties,—to see countenances light up when you appear, and regrets betrayed when you depart,—to have perplexing cares committed to your wisdom, and heart-breaking troubles reposed on your faithful affection? What can be more *interesting* than to observe the innumerable phases in which our common humanity exhibits itself, in the different families with which you become acquainted, and under the pressure of various and ever-changing circumstances?

Many a sermon, which no book could suggest, have I obtained from these very "calls," which so many stigmatize as "frivolous."

Some poet speaks of finding sermons in stones, and I have often queried whether the allusion might not be to the *lap-stones* of certain shoemakers whom I visit. However that may be, I can bear witness that excellent sermons are to be had of *wash-tubs*, if one but has the tact to interpret their spiritual significance."

The instructions gained by the pastor in his ministries with the sick, are finely expressed in the account of Herrick, the poor invalid, of acute suffering and hopeless prostration, dependent upon the toil of a devoted wife, and the charity of a few devoted neighbors.

"His disease involved a muscular contraction of the limbs, which, at times, was so great as to produce an agony almost beyond human endurance, and which rendered him an object of most painful commiseration.

Still, there was a look of cheerfulness in the sick man's face, and an utterance of submissive trust in his voice, that seemed to divert one's attention from his bodily affliction. The power of Christian faith transfigured his distorted and emaciated frame. He evidently possessed that strength of which the strong man cannot boast, and that peace which the fortunate never know." . . . .

"His mind was a kingdom, and the sovereignty he exercised was blessed." . . . .

"Often, during my residence in Bubbleton, when worn down by ex-

hausting cares, irritated by petty persecutions, and tormented by cruel anxieties, and almost ready to fly from the field, have I entered the sick room of Brother Herrick, and found that strength and courage which were elsewhere denied.

Such are some of the expositions of our author, through the parish reminiscences, of the work of the Christian minister with his people. They involve the mutual action of both. And well and truly are they summed up in the address of Rev. Oracular Blunt to the society in Freemasonport, on the settlement of Mr. Stringent among them. It is a model direction, and we have room for the closing section only.

"Unite yourselves to him, brethren, both in brotherly sympathy with his cares, and in manly co-operation with his efforts. Don't expect him to do his own work and yours besides. Let each bear the burden proper to him. It is his to suggest, recommend, and illustrate divine virtues, for your pursuit and attainment. This is all he can do. He cannot break for you the thrall of worldliness, or enter your hearts and vanquish the habits and predispositions of years. This is your work, and you alone must perform it. . . . God grant unto him all needed wisdom to show the heavenly way, and unto you the humble and patient spirit that wanders not astray."

In a chapter representing a revival scene,—such a scene as, we regret to know, must have had its original in more parishes than one in New England within the last twenty years,—we find this very judicious and comprehensive statement of that religiousness most conducive to the spiritual good of mortals, in all parishes, and with all men.

"It may be safely affirmed, I think, that American Christianity suffers to this day—in the estimation of a respectable class of community—not only from the errors that were propagated during those exciting scenes, but from the *re-action* of that overstrained feeling and morbid exertion which they induced. It is as unwise to overtask the religious sensibilities, as to exhaust the mental or bodily powers. Nature demands reparation for every kind of excess. Why should we expect a frequent recurrence of the Day of Pentecost? It is not the aim of Providence to develop the Christian life in the soul by a succession of spasms. It is a *growth*—not to be realized, or even favored, by tumultuous excitement, frantic appeals to fear and selfishness, awful threatenings and terrific alarms—but secured under the conscious shelter of Divine Love, in the calm discourse of reason, in the serenity that unveils the heart to the renovating light and blessed harmonies of the universe."

We ought not, perhaps, to make any more references by quotation. But there is one passage, which, although not exactly answering to any special question involving ministerial duty, is, nevertheless, so particularly nice and cool an application to a very well-known dread of allusions by dwellers in the old world, to our national wrongs, that we do not like to withhold it. It is a part of Harry Hanson's vindication of the free speech of foreigners in reference to our country. We commend it to the fastidious women of our land, who have sometimes worried themselves about the interference of some British Duchess or other critic, with our "peculiar institution," and to our equally fastidious gentlemen Americans who have helped them scold against such outlandish audacity.

"Now, gentlemen, just clear your sight of the miserable scales of prejudice which your national conceit has hung around your reason, and look at this business, for an instant, through my eye-glass: Here is Mr. Thompson about to allege against us certain sins, and to exhort us to repent and get rid of them. Grant that our self-constituted monitor belongs to rather an ungracious family,—grant that he is supposed to have a prejudice or so against us. Is there any human reason why we should not hear him? If he misstates our case, here we are to set him right. If he accuses us wrongfully, here we are with the amplest opportunity to justify ourselves. But if he puts the case exactly as it is, however it may cut our self-esteem—if we are actually guilty of what he accuses us, and if the whole universe knows that we are—why then, gentlemen, in the name of God, what is our best course? Will it do us any good to set the dogs on this plain-spoken fellow, and so drown his voice for a moment in a beastly *bow-wow?* Don't you see that this course would neither help us to get free of our sins, nor induce the world to overlook our guilt?—but that it would only render us as pusillanimous as we are criminal? And yet this is just the course which our Christian and intellectual city of Boston saw fit to pursue towards cousin Thompson; and here you are, gentlemen, giving it your sanction! Lord! we are not a whit wiser than the Jews!"

Success, we say, to these pleasant and unpleasant "Records of the Bubbleton Parish." We are glad that they have come to us in this day and at this hour, with their attractions of form and of spirit, their appeals to the good Christian taste and common sense of a reading public. We predict for their author, whoever he may be, a course in the future that shall keep him from unnecessary obscuri-

ty, and bless him with encouragements to new and still higher efforts of his genius, which we pray may be more and more deeply and humbly consecrated to the gospel of Christ. We welcome them as a praiseworthy contribution to the means now in operation, having for their end the just vindication of the Christian ministry in the midst of a prevalent materialism and skepticism, and in view of the spiritual hungering of the human mind for "the true God and eternal life;"—a vindication which would free the Christian church from the charge of heartless formality, expedient piety, and sectarian littleness, brought against it by an unbelieving world. J. G. A.

Art. XXV.

Prayer and Providence.

The Christian Doctrine of Prayer. An Essay. By James Freeman Clarke. Boston: Published by Crosby, Nichols & Co. For the Executive Committee of the American Unitarian Association. 1854.

We have read this book, as we read the author's short treatise on Forgiveness, with great interest, satisfaction and profit. It is one of the few religious books in which a clear analysis and a vigorous faithfulness to logical method, do not chill the earnestness of the writer, or cramp the truth that is illustrated and conveyed. We shall do our readers a favor by calling their attention to it, and cordially commending it to them. And we propose, in connection with it, to offer some thoughts of our own upon the subject which it treats, that were written as we print them some time before Mr. Clarke's work was issued.

It is a singular and most interesting fact that the Saviour never asserted and defended the fundamental elements of religion, as though they could be matters of dispute. He assumed them. His work was to interpret them, to disengage corrupting errors from them, and to make men recognize them more steadily and acknowledge their authority.

Jesus did not reveal the existence of God, neither did he offer any proofs of His existence. He took that for granted, and told men that He is an omnipresent spirit and Universal Father. He did not inform men that they are moral beings. He knew that every man *feels* that he is a moral being, and he taught them *what* their duty is. He did not attempt to prove that the soul is immortal; but tried to make men see how they ought to live, knowing that they are immortal. All the facts and corollaries of religion he assumed, as implied in the truth, that man is a spirit. His work was to open the highest view of those facts,—to lead men to appreciate those laws.

Accordingly, we find that Jesus never stated the *law* of prayer, and never taught that prayer is a duty, as though men did not know it before. He addressed men in relation to it, as though prayer is a necessity of the heart. He did not prove to men that they *ought* to pray. He assumed that they do pray, and *must* pray. He revealed God in such a light that prayer would naturally flow from the human spirit that believed in Him. Jesus encouraged the spirit of prayer, labored to enlighten his hearers with regard to it, to purify its expression, and to propose proper objects for petition.

Prayer, as we have already hinted, is *natural* to man. It is not a duty first arrived at by reasoning and reflection, but it is instinctive; it is an original sentiment; the impulse to it is one of the primal forces of our nature. There is in our constitution a native religious tendency,—a tendency which impels every savage to believe in a spirit, or in agencies, higher than nature, and superior to man. The full manifestation, the practical expression of this tendency or sentiment, is prayer. The simplest definition of it is, lively consciousness of relation to the controlling spirit of the universe. Many men, in their moments of reflection, believe in, or assent to, the existence of God, and yet never experience the emotion of prayer. But whenever they become deeply conscious of their relation to a divine, overruling Will, prayer, however feeble it may be, begins. It is the gravitation of the soul to the Deity. It a sense of reliance upon the Almighty. Too often it is defined as a consciousness of weakness and need. This is one form in which the spirit of prayer exhibits itself;

but it takes other, and equally natural and appropriate forms. At times it is a sense of fulness and a feeling of religious joy. At times it is meek trust, and again it is serene resignation. Now it is an emotion of gratitude; now it uses the language of deprecation; at one season it bursts from the heart in a confession of penitence, and again appears in a petition for needed help. The form, or tone, which *prayers* assume is determined by the conditions of experience when they are made; but prayer itself, in a Christian breast, is the responsive feeling of the heart to the conviction that it is united to the Deity, and lives only in and through His omnipresent providence.

If it be asked, then, "when do we pray?" I answer, when there is a strong emotion of any kind in the heart that recognizes God's relation to us, and that goes out to Him. "He that *asketh* receiveth; he that *seeketh* findeth." There must be an inward asking, or seeking, of some kind; a lively sense of heavenly relationship and reliance.

> "Prayer is the soul's sincere desire,
> Uttered or unexpressed;
> The motion of a hidden fire,
> That trembles in the breast."

Words do not make prayer, any more than words make truth or love. They are only the vocal utterance of prayer when the soul chooses to give it outward expression. The value of words and of regular seasons of uttered prayer is, that in most cases they quicken and strengthen the feeling of relationship to the Deity. Words only represent, or convey a prayer to the ears of men; and to the ear of God they represent it truly, only when they are not created by thought and art, but are forced from the soul by the impulse of a need, or a sense of relationship to the Father. The most eloquent pathos from the lips of a selfish person is not charity; the most fervent protestations from a cold heart do not constitute love. And neither do the most reverent or trustful words constitute prayer, if the channels of communion are not open *from within* between the soul and the all-embracing life of God. It is for this reason that sudden changes in the experience of a person, almost always awaken, for a time, a spirit of prayer,—serious sickness, an unexpected sorrow, a prosperous surprise, startling danger, and bereavement.

By such experiences the deepest fountains of feeling are stirred, and the heart, through the broken customs of its lot, feels the presence of God around it, and thrills with a responsive consciousness. Let us distinguish, then, true prayer from the various forms of prayer. The spirit of prayer includes all forms, as a ray of colorless light includes all hues. The temporary condition of the soul gives to prayer its appropriate prismatic tinge, whether of supplication, or ascription, or abasement, or trust; but the spirit from which all these flow at various times is consciousness of reliance upon a universal Providence.

It may be well to consider for a moment, in connection with these views, how we may best cultivate the spirit of prayer. The loftiest conception of life, the ideal of Christian life, is a state of soul when God is an ever-present reality; when his power is recognised everywhere; when his wisdom is adored in nature, his art seen in its beauty, his goodness perceived in its beneficence, his providence acknowledged in all the appointments of experience. Spiritualism is ripe when the soul enjoys a vision in God, when the intellect refers all it sees to Him, and the heart feels that it lives in Him and through Him alone. Nor is this an unhealthy or a sentimental state. It is the highest condition of inward health. It is the only state conformable to truth. For the most rigorous logic quickly proves that it is only thus we live, only thus that nature is and grows. And when the heart realizes this, when this fact pervades, colors, and warms our consciousness, there is union of life with God, and we naturally, spontaneously pray. If we would deepen and educate the spirit of prayer, we must seek to induce this state of heart; for thus only does prayer become a part of life, instead of a form of speech, or a forced attitude of soul.

To quicken the spirit of prayer, therefore, we should not first bend our attention exclusively to acts and exercises of outward devotion, but should rather seek to elevate and spiritualize our conceptions of God, and His providence, and His relations to nature and the soul. We should not try to force verbal petitions by steady pumping from our hearts when we do not feel them, but should rather strive to raise the head-waters of our thought and sentiment, that prayer may naturally rise higher and

in full streams by reason of the pressure there. And whatever will sharpen our insight, and make God a reality to the spirit, and refresh and enlarge the store of religious sentiments within us, quickens, sustains, and purifies the spirit of prayer. The plane of our being must be elevated in order that we may pray naturally and wisely. And every method which will do this, every aid in the general work of spiritual education, brings the heart more closely into relationship with the Infinite, and deepens that mood which constitutes prayer. The more we know of nature and the more fully we comprehend the conditions of its life; the more we realize that God is, and that He is all around us; the more we appreciate life, and feel its meaning, its problems and mysteries, the more sincerely shall we pray; for the higher shall we rise into that stratum of feeling which makes prayer possible and free.

The proper advice to a person who needs help in the culture of a prayerful spirit, is, read books that reveal the grandeur, the skill, the omnipresence and the goodness of the Infinite mind,—no matter whether they be books of science, or of moral argument, or books from the Bible. These will saturate the intellect with thoughts of the Deity, will elevate the mental habits, and at least prevent the reason from offering any obstructions to the emotions of the heart. Meditate, too, on life, on its forces, its discipline, its strangeness, its possibilities of joy and evil. Strive to understand it, to know and realize what it implies, to see the laws that encircle it, the dark mystery out of which it came, the deeper mystery into which it will one day melt. By accustoming the soul to dwell at times on topics like these, it will become spiritualized; that is, it will grow more reverent, more humble, more serious. It is while we muse thus, it is in consequence of such musing, that the fire of devotion burns. Read also, as a habit, the lives of good and great men. These will quicken moral sympathies, will gradually refine and lift the tone of sentiment, will open the heart to the attractions of goodness, will make a good character seem the most desirable object in life, will show us the sources of it, and will make us feel how poor and feeble is our own religious education. *In these* ways may aspirations be awakened, in these ways *may spiritual* life be cultivated, in these ways may we be

drawn away from the gross gravitation of worldliness, and carried in a healthy orbit, through purer air, around the controlling and quickening life of God. And then shall we naturally pray, for then the sense of God will be predominant within.

I do not mean that uneducated persons,—persons who do not go through these processes, cannot truly pray. Whoever has a consciousness of God, and a love of God, and a desire of goodness, however they have been acquired, can, and does pray. But if this consciousness, this love, this desire are not in the soul, these are among the ways to get them. And the reason why so many people do not pray, inwardly or outwardly, and why they do not at all appreciate what prayer is, must be ascribed to the fact that they think little, and do not try to learn any thing of God, and life, and the mysterious realities that surround us all. We cannot refrain from quoting here a passage from Mr. Clarke's chapter on the Mental Preparation for Prayer.

"First, consider the importance of Prayer.

Prayer is the highest act of the human soul, the most sublime moment in human life, the most wonderful privilege of man. It certainly gives a singular dignity to 'the awful soul which dwells in clay,' it certainly tends to destroy the vain distinctions of our outward life, and to inspire us with a just respect for the meanest of our fellow-creatures, to know that this high privilege belongs to all. That forlorn wretch, who has no human friend, may dwell in intimate friendship with the Sovereign of the world,—that ignorant mind, in helpless darkness as regards all earthly knowledge, may possess himself of the highest idea in the universe,—that sinner, whom even good men shrink from, may commune intimately with the All-Holy, the All-Glorious. But in proportion to the greatness and blessedness of this privilege, its perversion is the more deplorable. There is nothing in the world more ineffably blessed and sublime than true prayer. But when prayer becomes a form, a ceremony, a cold task, a decency, an external duty, it is the most offensive of human falsehoods. Mock not God, degrade not yourselves, by such prayers as these. A prayer which is felt to be merely a form comes over the soul of the sincere man like a freezing blast from a sea of ice. We wish to stop our ears and flee away from it.

Prayer is approaching voluntarily the Holiest and Loftiest Being. You would not run heedlessly into the presence of an eminent person,—you would not go to visit a great or good man without some consideration of what you should say to him. You would wish to

dress your mind in its best thoughts, to lay before him your choicest and most valued knowledge; you would wish to be in a calm, and true, and gentle mood. Is not equal reverence due to God? Prayer also is a great action. It requires energy to pray. It requires us to concentrate and direct our mind toward the Unseen, the Spiritual, the Infinite; and with earnest effort to carry up our thoughts, our needs, our love. But how often we pray without any such preparation, because the usual time for prayer has arrived? Such prayers must very often be false and hollow, made up of words of wind. If we were always in a spiritual frame, no preparation would be necessary. But until we attain that spiritual state, until we become perfect men in Christ Jesus, until our whole life becomes a prayer and a psalm, we should make a preparation, if only for a few moments, before every prayer. We should turn in, and examine our state of mind, and see whether we are ready to perform this high act.

Next consider the nature of this preparation.

It should consist, first, *in realizing the presence of God.* 'He that cometh to God must believe that *he is*,'—and that not merely in the cold and heartless assent of the intellect to the theological assertion that there is a First Cause. No. But if your mind has been separated from God by low cares, by worldly labors, if you have lost the sense of his great Presence,—turn in,—realize now where you are, who is near you, whose eye is upon you. That ever-pen eye, to whose glance the night shineth as the day, that dread Presence which walks unseen on our right hand and our left, that awful and Infinite Being who holds us in the hollow of his hand,—realize that He is very nigh thee,—not afar off upon some distant throne, but giving thee the very breath that speaks his praise, moving the very pulse which throbs in warm gratitude to him, the life of thy life! Thus let thy words not be sent forth into a void inane to search for a distant Power, but breathed reverently to Him who knows the unuttered thought.

Then, when we realize that we are in God's presence, let us also realize *why* we pray, what we need,—let us understand ourselves. Perhaps it is the close of the day. It has been a day of toil and of care; but now we are at its close,—the world is shut out, and we are alone with hearts which beat in warm sympathy with our own. We are about to thank God; but let us see first whether we are ready to thank him with our hearts. Are we really sensible of the love which has attended us through the day? Are we sensible that it was *God's* love which welcomed us in the cheerful morning from the fresh air and the bright sky,—that it was *God's* love which shone upon us from the kind eyes of earthly affection, or when in a friend's words, in a book which we opened for a moment, a thought *came to* us of high and generous virtue, which inspired us for the *moment* with a breathing after the same? We were in a gloomy

mood, dispirited and sad, and a letter was brought to us, the words of which lay warm at our heart for hours. In all these events, and a thousand like events, do we stop with the earthly cause, or have we penetrated through to the Heavenly Cause? If we have seen God in these gifts, then we shall thank him sincerely now. So, too, in our prayer, we are about to confess our sins. But, first, let us be sure that we *feel* our sins. Do we think how, all through this day, our feelings have been morose, our temper fretful, our words harsh and unkind, so that on the whole we have been making all around us unhappy rather than increasing their joy? Do we remember that we missed opportunities to-day, through our selfishness or indolence, of doing actions which would have made others happier or better,—opportunities which we shall never have again. Do we remember how our proud, careless words have led others to make light of sin,—have weakened their principles? Do we remember having acted the part of Satan to any, tempting them to evil instead of strengthening them for good? Do we remember how our duties, even when done, have been done with the hand rather than the heart, coldly and mechanically? Do we remember all the careless words we have spoken, some of which were barbed arrows of unkind surmise, of harsh and cruel judgement? It was our duty this day to have loved God with all our mind, heart, soul, and strength, and our neighbor as ourself. Alas! where has our love been? Perhaps we have not thought of God at all. Perhaps we have only thought of our neighbor to use him for our profit, to sneer at his character, to wound his feelings.

I think if we ask ourselves such questions as these, that we shall be able to say with sincerity in our prayer, 'God be merciful to me a sinner!'"

To bring the soul into a state where it will easily and sincerely pray, is a long discipline. It is the same thing with an advanced stage of spiritual culture. The spirit of prayer is an incident of a high degree of feeling and of inward growth; and the purity of it is the guage of the general religious progress of the soul. Just the same as a flower is the result, or the incident, of a certain previous growth of a plant, and the guage of its growth. To utter words at stated seasons, is not to pray, if there is no living emotion in the heart corresponding to and suggesting the words. Prayer observed merely as a *duty* is not prayer. It is meritorious, it is right, to have stated seasons of devotion, and to pray as a duty; because our hearts, as well as our minds and bodies, need systematic discipline, and these seasons serve to awaken a spirit of reliance upon God, and keep us more mindful of our highest relations

to Him. The spirit of prayer visits us more often if we have regular and recurrent times of religious thought and feeling. But it is only when the spirit comes that we truly pray. Prayer is a sense of our relations to the Deity, and whatever brings Him nearer to us, and gives our thoughts and our emotions an attraction to Him, quickens and strengthens the spirit of it in our hearts.

All this, however, is preliminary to the inquiry, "How is prayer answered?" "He that asketh receiveth." "Whatsoever things ye ask of God in prayer believing, ye shall receive." This is the uniform testimony of Jesus to the efficacy of prayer, and it is this point which troubles skeptical minds most. The objections which are generally urged against the idea that prayer is proper, or is answered, are these. God, it is said, is all-wise and unchangeable. He knows our wants beforehand, and whatever it is right to do He will do, notwithstanding our petitions; so that prayer can do no good, and in fact is an irreverent interference with His government. All the operations of the Almighty are developed, moreover, by settled general laws, established once and for all, and human prayers cannot alter these laws; therefore they are not efficacious, they produce no result. Experience, too, it is contended, proves that prayers are not answered. How often persons pray for some desired object,—for wealth, for the life of some friend, to be saved from some perplexity or danger, and yet the boon is not granted; the wealth does not come, the friend dies, the trouble remains. If prayers are always answered, how can we account for facts like these?

But neither of these objections disturbs the consistency of the Christian view of prayer. God is unchangeable. He always will do what is right and best; and it is true that human petitions cannot divert the current of His purposes towards any thing that is not best. But it would not necessarily follow from these admissions that prayer is inefficient and valueless. In what sense is God unchangeable? Not because his methods of action cannot vary, for they *do* vary; they are ever varying. He is unchangeable, because he always acts from an unvarying principle, from the dictate of the clearest wisdom and the purest goodness. Wisdom and

goodness compel human beings to act very differently towards each other, under peculiar circumstances; they constrain a father to adopt a different form of discipline for a child, according to its disposition; they impel men to stand, in varying relations to others, according to circumstances; why should they not constrain the Deity to alter the forms of his discipline over men, and to change His relations to them, according to the conditions of men in his sight? If God is unchangeable, in the highest sense, unchangeable because He is perfect wisdom and goodness, then His form of action towards men *must* vary according to their disposition and needs; for that is precisely what perfect wisdom and goodness dictate and demand. His *spirit* never changes, but His *ways* of *action* necessarily will. God's relation or method of action towards a bad man is not what it is towards a good man. He loves both, but the ways of manifesting the love are widely different. And so, although God is unchangeable, it does not follow that prayer will be unavailing. For if a prayer is a good act, the sign of a pure heart, of a nature conformed to truth and love, it might be perfectly right to grant something as an answer to it, which it would not be wise and benevolent to grant if it had not been made.

It has always seemed to me that of all objections to a doctrine, this objection to prayer is the most singular. For it is founded on the fact, and assumes the fact, that God does love, and care for us, and seek to do what is highest and best for us. Do not pray, for God is love; Do not pray, for the Infinite Father will certainly hear you, if you do. This is its strange language. I can understand the consistency which says,—ah! what is the use of petition and supplication, for it is doubtful whether there is any divine Ruler of the world, and perhaps your breath of aspiration will be lost in empty space. I can see how some men may say,—what is the use of prayer, for a stern, pitiless, unbending fate sits on the throne of the firmament, and holds the hard thongs of law in its stony hands; your prayers will fall back rebuffed from the walls of adamant that guard its grim and silent majesty. But to be warned against praying because there is a living and loving God and Father who desires to do and will do what is best for all of us, is an argu-

ment whose force it is hard to comprehend. Do not be penitent for sin, and express that penitence, for God is ever good to all his children. Do not carry to him the offering of gratitude, for he cannot love you more than now. Do not look humbly, and in filial deference to His will, with any supplication; for he will certainly do better for us than we can ask or think. Is not this the same as urging a child not to love its father, because that parent is as good to him now as he can be? Nay, would it not be as wise and consistent to warn us not to believe in God, or not to think of Him, since he certainly exists, and our belief, or our thoughts, cannot add any thing to the proof that he is and rules.

And so we may say that it does not follow, because God knows all our wants before we ask Him, that prayer is needless and inefficient. Because God knows what we deeply need, it by no means follows that He will grant what we need, independently of our state of soul. He knows that a bad man needs more principle, that a passionate man needs more patience, that an ignorant man needs more knowledge; but principle, patience, wisdom are not granted to men merely because God knows they need them. They must strive for them, strive in a right spirit, wisely and with zeal, before they come. God gives us morally, not what we need, but what we *ought to have;* and we ought to have only what, as free beings, we have fulfilled the conditions to get. Prayer may be one of the conditions on which depends our obtaining many things which we require. God may always see that we need them, but he may not see that we ought to have them, until the wise condition of humbly praying for them is fulfilled. And therefore prayer may be most useful and necessary.

I do not wish to rest the efficacy of prayer wholly upon this ground, and therefore shall not develope these thoughts so far as they might go; but enough has been said to show that God's unchangeableness, and His knowledge of our wants, so far from weakening, rather strengthen and confirm the idea that prayer is needful and efficient, and will be answered.

But it is said, the moral like the physical world is governed by general laws, which we cannot alter by any *petitions.* Very well. Suppose we cannot. The gen-

eral settled laws of life are the principles which direct the divine action, and we admit of course, that these principles cannot change. But what these laws will do *for us*, depends very much on our disposition, our faithfulness, our state of mind. The laws of the harvest are fixed, and we cannot alter them. The number of spring, summer, and autumn months is established ; the hours of day and night are graduated to each other ; the sunshine, heat, rain and dew are proportioned for us ; and yet how much remains for the husbandman to do before he gets a harvest. How much more a faithful, watchful farmer will procure than a slothful one. Even after the seed is sown in the soil, it does not do to trust the general laws of nature for a crop ; men must work, and observe the conditions according to which those laws operate, else they get nothing from them. The results which follow thorough and faithful observance of the laws of nature are as different from those which come from disobedience to them, as if *the laws themselves* had been altered in favor of the one, and not of the other. The fact that there are settled laws by which things operate in the moral world, so far, then, from discouraging prayer, encourages it, and makes it seem more valid. If we felt that God is capricious, and determines what he will do for us by lawless, arbitrary pleasure, we might be ever in doubt as to the efficacy of prayer. But all the settled laws of the Deity work by conditions, and if we believe that a prayerful spirit is the condition through which good reaches us, as the tillage of the ground is the condition of a harvest, the answer to prayer is not merely probable, but certain.

And this brings us more directly to the point, how does the answer to prayer come ? how is it experienced ? Life, to every man, is a compound of outward facts and personal feelings, of things and dispositions or affections. What affects most powerfully the character of the mixture is the state of mind, the internal, personal element, the element which we bring to it. In order that an object shall appear red or blue to our eye, it makes no difference whether it be colored in either of these ways, or whether we look at it through a glass that has received the desired tinge. And in order that life or experience should receive a peculiar and desirable hue, it is sufficient that

our mind should have that hue in itself and thus color experience from within. Things wear the tinge which they take from us. Each one lives in a different world.

> "We receive but what we give,
> And in our life alone does nature live.
> Ours is her wedding garment, ours her shroud.
> And would we aught behold of higher worth,
> * * * * * *
> Ah! from the soul itself must issue forth
> A light, a glory, a fair luminous cloud
> Enveloping the earth,—
> And from the soul itself must there be sent
> A sweet and potent voice of its own birth,
> Of all sweet sounds the life and element."

If a man is melancholy, things look dark. If he is a sinner, the universe is out of order. If he would be happy, the indispensable condition is, not that he should have all imaginable earthly good, but that he be content and inwardly at peace. Whatever changes us powerfully, alters experience, throws different light on outward things, and gives a new tone and value to our life. And if prayer produces a deep change in our state of mind, so that in consequence of it, the world looks different, and new principles or feelings come into play within us, the new meaning which life receives is as much a gift in answer to prayer, as if a change had been made in outward things themselves in our behalf. Suppose that a man of genuine piety is in trouble. He is in the midst of perplexing circumstances. He feels that he ought to do something which he yet knows will seriously affect his worldly interests, and he prays that he may be lifted out of his perplexities; in the language of Jesus, and from a spirit in harmony with the words, he says, Lord, "deliver me from evil." Very probably, not a single circumstance will be changed in consequence of that petition. The perplexing position will remain; the relation of the duty to be done, to the worldly interests of the man will doubtless not be altered. But suppose that after that prayer, the man's mind is calmer and more pure. Suppose that he feels strength to do that duty, that the perplexities have vanished, that he wonders how he ever could have been disturbed by things which seem so slight, that he gives up cheerfully the worldly interest in behalf of duty, and

feels no regret whatever in his illuminated soul,—has not that prayer been answered? Was he not delivered from perplexities, delivered as really as if his whole circumstances had been changed by the Almighty? Certainly the prayer was answered, answered by a change of disposition, which itself changed life, answered because it was a true and hearty prayer.

In relation to this point, we find ourselves at issue with Mr. Clarke; but deeply as we respect the sincerity and wisdom of his treatment of the difficulty, and carefully as we have examined his arguments, we cannot change our position. He styles the view we adopt "the theory that the only answer to prayer is its own reaction." He says of it, "If one can only pray for the sake of the reaction from his own prayer, and not in the expectation of positive help from God, we see at once how much of the motive to pray is subtracted. And as this method of self-improvement is a very awkward and unnatural one, and involves a certain insincerity, it must often happen that one shall renounce this method of magnetizing himself by prayer, and adopt the more natural one of meditation and self-communion." And in another part of his volume he examines and opposes at length, the theory of those who maintain that "the only benefit of prayer is the effect which it exerts upon the minds of the supplicant *by its natural reaction.*" So should we oppose, as strongly as Mr. Clarke, any view which excludes the agency of God's spirit from the change wrought in the mind of a man that truly prays. But to believe that prayer is always answered through a change of inward feeling, and never through any alteration of the course of circumstances,—that no life was ever spared, no prosperity ever granted, no poverty ever relieved, through changes of the course of events, by petitions for such boons, is a very different thing from believing that the response which does come is by the *natural* reaction of devout desires and words,—the gymnastic exercise of the soul up to the temperature of warmth, in chilly space. The change of feeling, such as we have described in the illustrations recently offered, is the direct effect of God's spirit, the flowing of his grace into the soul. By it the mind is lifted up out of a dark view of Providence, into an unshadowed one, above a skep-

tical, unreconciled, rebellious atmosphere, to such a point that *the truth* is seen, the beneficent flow of God's intent discerned, and the feeling of resignation, devout strength, and thankfulness shed into the heart from the new sense of God's love, and the influences of that higher vision. If such an uplifting grace works by law, works surely and always, is it not a stimulant to prayer? If the habit and joy of devotion die in the soul that cherishes such a philosophy of prayer, must it not be because indeed "ignorance is the mother of devotion?" And if such is an unworthy conception of the agency of supplication, must it not follow that God can do something better for us than to bear us up where we can behold the holy purposes of his Providence, recline upon the laws of his love, and see the bright light that is within the cloud?

"He that asketh receiveth." But we must be sure that we do ask. Prayer is always answered. But it must be *true prayer*. The momentary conception of God by the mind, and then the expression, give me such or such a boon, is not prayer, and no effect outward or inward will flow from it. A petition forced out by momentary terror, or the language of intense longing for some special good on which the heart is set, is not prayer. As we have said before, prayer is not merely a feeling of want. It is a sense of reliance on another, a wiser, a better power. It is a lowly distrust of self, resignation to the guidance of Infinite Wisdom, and supplication that the will may be in harmony with its decisions. The background, the possibility, the inspiration of true prayer is the sense that there is a Providence wiser than we, which we would trust, and upon which we would rely. The aim of prayer is to find peace and contentment in communion with the providence that governs life.

This word *communion* states the peculiarity of Christian prayer, and suggests the difference between Christianity and the highest forms of Paganism and philosophy. The Greek imagination might dwell upon the power of Jupiter; but it was power that could only awe the intellect, without softening the heart. It might create a pure idea of wisdom, and invest it in a form of polished, classic grace; but it was not a liberal wisdom that would flow into the heart through the avenues of prayer. It might

collect and embody its conceptions of beauty in faultless shapes; but it could not rise to communion with eternal beauty, which is one with eternal love, and which gushes from an exhaustless fountain, and overflows in the myriad forms of nature. A Greek poet could not pray. Nor could Greek philosophy inspire prayer. It was intellectual wholly. "It was sicklied o'er with the pale cast of thought." It had a great eye, but was without a soul; its theories were symmetrical as a Grecian statue, but quite as cold. A Greek philosopher might believe in God, but God was not to him a parental providence. He might attain a noble idea of duty; but he could not see that the life of duty is piety. He could not blend both in the thought, "Our Father who art in Heaven."

Where a providence is so deeply felt to be a reality that *communion* is sought with it, then Christian prayer begins, and then it will be answered. For then the pious effort to be in harmony with it will chasten and purify our disposition of heart, and enable us to receive the richest gift of grace in feeling that what Providence decrees as wisest, is really for us the best.

The method in which prayer is answered will be more clearly seen, if we consider for what we ought to pray. The great trouble with regard to the subject springs, after all, from misapprehension upon this point. If, as we have said, the background and condition of prayer in a Christian heart is reference to Providence, and a feeling that it is wiser than we, and works for our good, then we have no right to pray for any special outward gift as though, at any rate, our heart is set on that, but for a spirit of submission, of trust, of inward harmony with the purposes of God. We can properly pray only for a change of our feeling, that we may be aided to do right, and may accept whatever comes to us, as a blessing, and be in the highest sense content.

Let us imagine that two men have been blessed by Providence with the same gift. It may be wealth, or any other outward and temporary good. One of them has worked to obtain it, and uses it without any thought of God, without any gratitude, as though it was entirely his own. The other has worked for it also, and has often and sincerely prayed that, if consistent with Divine good-

ness, he might obtain it. Now the outward gift is not given to the latter in answer to his prayer. But will not the prayer be answered? How differently the last man will esteem the gift! What different and higher pleasures it will bring to him. It is connected in his mind with providential goodness. The channels of communion have been opened by his prayers between him and Infinite goodness. He prizes that gift and all other blessings in a higher manner. His prayer is answered, for the gift is in every sense a different and better one to him. Or let us imagine that these two men lose the same thing, something that was very dear. The one does not pray. He makes no reference in thought or feeling to Providence. He talks of fate; he tries to bear; and is cheerless and discontented, till time heals, if it ever heals, the wound. The other prays in spirit and in words. He believes in Providence. He thinks of God's goodness, and tries to be lifted into a feeling that all is right, though for the moment the experience is sad. Such a prayer will be answered. Peace will be shed into the heart. The consciousness will come that however the loss may be deplored, it is all right when seen from the highest point; new light will break forth through a chastened mind on life; the answer comes in a change of inward sentiment, a holier reliance upon Providence, a better estimate of experience, new faith and stronger trust; and these uplift the spirit above the terrors of the blow. Or suppose, again, that these two men pray for the same thing,—it may be, for the life of a beloved friend who is dangerously ill. The one prays passionately, eagerly, selfishly. His whole petition is for the restoration of the sufferer, for he cannot bear the thought of loss. The other prays wisely, calmly, reverently, with constant submissive reference to Providence. His language is—"Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Seemingly the prayers of both may be disregarded, for the sufferer dies. But is the true prayer unanswered? No; for the state of soul which the habit of such prayer leaves, feels new and strange resources flowing in to support it when the dread event comes near, and as of old to Jesus in the garden, after he had breathed that divine petition, angels come and strengthen

and console. The fact which happens to both in common is not the same fact. To one it is a cheerless death; to the other it is a shadowy but star-lighted Providence.

It was for this reason that I called attention so strongly to the true spirit of prayer, and to the best method of cultivating it; for it is not in response to a verbal petition from a cold, unspiritual heart that an answer comes,—since such a petition is not prayer,—but in reply to the trust and reliance of a filial soul. And these we must cultivate before afflictions come, or we cannot truly pray. Within its sphere, prayer is effective. But its sphere is the world of inward feeling, not of external events. God does not change the course of his providence for us, but our views of his providence are enlarged and enlightened if we sincerely pray; and to us this is the same as if the course of his providence was changed. Objects are not differently colored, but our mind is colored so that the result is practically the same. The course of things is not altered to satisfy our desires, but our desires are purified to conform to and adore the providential course of things. If we are in distress, perplexity, temptation, affliction, true prayer produces an exchange of inward peace for turmoil; serenity for doubt; strength for weakness; faith, resignation, contentment and trust, for rebellious sorrow and corrosive discontent. It is for us the same as if the world of circumstances was changed. Our "half-gods go, but gods arrive." We should never pray with concentrated fervor, for special gifts, and change of circumstances; it degrades prayer;—but for the right spirit to bear the lot and circumstances that may be considered best. And I do not believe that any condition of experience, the deepest sorrow, the bitterest disappointment, the severest bereavement is beyond the effect of such a supplication. Thus made,

"Prayer is a creature's strength, his very breath and being;
Prayer is the golden key that can open the wicket of mercy:
Prayer is the magic sound that saith to Fate, so be it;
Prayer is the slender nerve that moveth the muscles of Omnipotence."

From another point of view we shall see that prayer is always answered. Every man prays. Perhaps men seldom are aware themselves how deeply and fervently they pray, or for what they pray. But that for which a man

longs most ardently, that for which he breathes his aspiration, that which is his ideal, the passion which guides his labors, and animates his will, that is his prayer. And it is answered in the tone of his life and the complexion which it gives his soul. All that is within tends to become the without; the cherished spirit spreads itself over character; prayer is ever passing into works; and these works, in all the varieties of individual manifestation, tell the secret of the heart. So that there is truth in the old aphorism that "to labor is to pray." A man cannot be always sincerely praying for one thing, and practically striving for another. That is the real prayer which a man backs and fortifies with his practical energy, which is spoken with his hands and heart as well as mouth. This prayer swallows up all others; and with the certainty of time, and the accuracy of mathematical laws, this prayer is answered in the tone of experience. Before every soul on earth there gleams some prize which seems to be the great thing to be acquired. That prize has its conditions. If those conditions are paid, the prayer is answered through the altered quality of the spiritual nature. We are ever becoming like the idols which we adore. If a man desires wealth, for its own sake, more than any thing else in life, —if the prospect of it is his day reverie, his morning thought, his evening aspiration, then wealth is his prayer, and his prayer will be answered. For in these days, if a man sets his whole heart on wealth, and is determined at any sacrifice to get it, he can have it. The world turns into a gold mine before him, and his soul, heart, and mind become a wealth-getting machine. The reply to the petition is a state of soul which prizes wealth more than every thing else, the avarice which keeps other thoughts from interfering with that aim, and the sharpening of every faculty so that it may be attained. In the gospel of mammon, as in that of Christ, it is written, "He that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." If a man desires knowledge more than all other things, he will get it. His soul will soon estimate knowledge, for its own sake, above every other acquirement, and he will live for it alone. If power, or pleasure, be the good which the inward appetite most deeply craves, the prayer will be answered; for the spirit that will enable

a man to get it will be given by impartial providence; the rest of the world will be shut out from his narrow vision; he will get only the joy which gratified ambition and sensual pleasure can bestow. If goodness be the predominant prayer,—a spirit of love, a pure heart, a devoted will, a soul in harmony with the eternal mind, it will be answered in the quality of the heart; and it will be visible in the tone of experience. Every thing else will be seen to be subordinate to this and will be directed by it. If the man that makes it be a statesman, it will be detected in the temper in which he works and the object for which he labors; if a scholar, in the service to which he puts his learning; if a rich man, in the use he makes of riches.

There is no fact so sweet and cheering, no fact so terrible as this, that our real prayers are answered. The good and evil with which the world is dotted, the great movements of history, are all the embodiments of the prayers of men.

There is a sense in which we may say that Raffaelle left his prayer enveloped in the beauty which his pencil painted from the ideal world in which he lived. He adored beauty; he was devoted to it, and he obtained glorious revelations of it. The sublime aspirations, the elevated feeling of Beethoven, are more clearly exhibited and more eloquently expressed than words could do, in that swelling harmony, that subdued, chastened grandeur, which, in his music, stir the religious sensibilities to their depths, and awaken in us a pure and almost painful sense of the sublime and the infinite. The spirit of his prayer is embodied in melody, and is continually suggested to those who feel the meaning of the tones which it inspires. Howard manifested the nature of his spiritual desires in his unwearied labor for the suffering and oppressed. His real supplications, if his history be not organized hypocrisy, were raised for a perfect Christian life. Even Napoleon has left his prayer written in the history of Europe, on the fields of Italy and Germany and Egypt. It rose to heaven in the thunder of a hundred cannon at Marengo. It was offered in deep sincerity from his gigantic altar on the Alps, amid their frost and eternal snows. It startled the Syrian air, and, with its unholy language, woke echoes

that had long slumbered around the Pyramids. It grew hoarse and desperate at Waterloo; and at last, for lack of room and proper organs for its utterance, it died amid the chords of his bursting heart, in the sickness of despair, in his island prison, guarded by faithful rocks and relentless waves. Who believes that if his stubborn soul was ever for a moment bent, even before the Infinite, he ever prayed or could pray for a spirit of meekness, self-denial and self-sacrifice? Whatever words his mouth might utter, who does not know that his real prayer was ambition, and his silent meditations glory. Need we seek to know the secret prayer of a soul like Channing? It was the hidden life of every thought, breathed in his tones, and published in the spirit of his deeds.

And in the life of the greatest One, we may study the blending of prayer and action. The life of Jesus revealed his petitions, and was in itself a continual, earnest, hearty prayer. The roots of his existence were, as ours should be, in silence and darkness: the health and vigor of it were seen in his action and deeds. His prayer and his life continually reacted on and produced each other. The minutest facts of his experience were exhibitions of secret supplications and desires. His deeds were prayers revealed and acted; his prayers were deeds meditated and fore-thought. We need not wait till the agony of Gethsemane wrung from him the sublime expression of trust, "Father not my will but thine be done." His whole life was embodied piety and self-denial. We do not first learn his spirit of charity from his prayer upon the cross. It was manifested before, in the house of Simon, at the gates of the inhospitable Samaritan village, through his judgement of the woman in the temple. The temper of the heart,—that which is steadily supported and strengthened by the will, suggests the real prayer we make, and then the prayer reacts to confirm the temper from which it was born. Thus every prayer is answered in the quality of life which it produces or sustains. Each man's "life like a dome of colored glass, stains the white radiance of eternity." The tinge which it takes, and which gives the whole universe its hue, is the heart's predominant desire and aspiration, in other words, the soul's true prayer.

T. S. K.

Art. XXVI.

Remarks on the Blind and their Education.

At the present time, when so much is said and done in behalf of popular education, a few observations upon the importance of educating a class whose claims upon society have already been acknowledged, may not be altogether inappropriate. It is now an established principle that it is the duty of society to provide for the education of all its members; and no where is this more fully acted upon than in our own country. The obligation is increased when any class are disqualified, by reason of some great deprivation, for fulfilling the great end for which they were created. Misfortune does not diminish, but enhances the claims of an individual upon society; and, accordingly, we find in every civilized country provisions for ameliorating the condition of the afflicted.

We propose in this paper to speak of the blind; their condition as a class; and the best means, we might almost say, the only means, of promoting their well being. Next in importance to the faculties of the mind, are those of the organs of the body, through which the mind is brought in contact with the external world, and to which it is indebted for most of its valuable acquisitions in knowledge. The five senses are the inlets of knowledge; and if an individual has one of these diseased or destroyed, he is the subject of a misfortune which entitles him to the sympathy and assistance of his more fortunate fellows. Of the comparative value of the senses, there exists a different opinion. The mind is more dependent upon sight and hearing, than upon either of the others. Perhaps for the cultivation of the intellectual and moral nature, the blind may have the advantage of the deaf; but it is equally certain, that in the practical concerns of life, the latter are not compelled to contend with so many obstacles as the former. The deaf mute, for example, though he may not be able to compete with his blind brother in the study of the abstract sciences, intellectual and moral philosophy, &c., has greatly the advantage of

him, in the pursuit of any trade or vocation, where mere mechanical skill is required, and in the cultivation of all the fine arts, with the exception of music. A celebrated German author, in writing upon this subject, sums up his opinions thus: "If I were rich, I would rather be blind; if poor, I should prefer to be deaf;" meaning that wealth would purchase the use of eyes, whereas, if he were poor, he could more easily earn his own livelihood, laboring under the want of hearing, than he could under the want of sight. It would seem then, that the blind by their situation are cut off, in a great measure, from pursuing those avocations where the skill of the hand is more required than intellectual power; but that they have the advantage of the deaf in the prosecution of those higher studies, and in the investigation of those profounder subjects, where pure thought and intellectual discrimination are more imperatively needed. Such, however, is the importance of sight, so indebted to it are the majority of mankind, not only as a means of knowledge, but as a source of happiness, that most men would probably prefer to part with any two of the other senses, rather than be bereft of that sovereign organ, without which the material world, with all its multiplied objects of beauty, is but little better than a blank.

It may not be generally known that the number of the blind in this, as in most other countries, is very nearly equal to that of the deaf and dumb. In consequence of the state of dependence to which blindness subjects its victims, but little, until a comparatively recent period, was know of their condition as a class; and we have, as yet, but a few meager facts respecting them, upon which any important conclusions can be predicated. The whole number of blind upon the earth may be set down at from 800,000 to 1,000,000. They are found in greatest numbers near the equator, or in that part of the temperate zone bordering on the torrid; and to decrease as you approach the higher latitudes. In some countries, however, particular causes, such, for instance, as the prevalence of *opthalmia*, greatly increases the proportion. Thus, in Egypt, China and Japan, the number is astonishingly great; some travellers have estimated it in Egypt to be one to every 200 inhabitants, which would make the number in that

unfortunate country nearly 30,000. Respecting the blind of Europe we have more accurate information. There, as a whole, the number is as one to every 1400. It varies, of course, in different countries and different latitudes. In Austria, Sweden and Denmark, the proportion varies from one in every 500, to one in every 800. In Norway and Russia, from one in every 900 to one in every 1000. In our own country, the number in the same latitude is not so great as in Europe, say one to every 1500 or 1600, which would give to the United States somewhere from 15,000 to 20,000. The census returns cannot be relied upon; in many towns where the number given is but one or two, there have, in some instances, been found to be five or six. We have collected these statistics from the reports and public documents published by the different institutions of the blind in this country. If we put down the number of the blind in this country at 16,000, and assume that three-fifths of the whole number are capable of receiving an education, we have between 9,000 and 10,000 whose claims upon society cannot for a moment be questioned. And to the credit of our country be it said, that no sooner were their claims made known, than they were immediately and liberally provided for. There exist in this country at the present time several institutions for this unfortunate class of our fellow men. The good they have accomplished cannot be estimated. And if it can be shown, as we think it can, that much more may be done than has yet been attempted, we feel quite sure the subject will not be ignored; but on the contrary, will receive prompt attention from the philanthropist and the legislator.

In considering what more may be done for the blind, to counteract as much as possible the disadvantages of their privation, it must always be borne in mind that society has a two-fold object in view: *First*, the benefit of the individual, or class; and *Secondly*, the relief of itself from the burden of maintaining them in ignorance and inactivity. The last object can only be attained by the full accomplishment of the first. The blind will hang like so many dead weights upon society, until, by a thorough education, they are qualified to take care of themselves. Before inquiring how far the institutions in this country

have succeeded, we will first consider some of the difficulties to be overcome.

To estimate the effects of blindness, we must consider its influence in modifying the developement of mind. And this will be found much greater than would at first be supposed. But it would be occupying too much space if we should enter into the variety of considerations necessary to a full elucidation of this subject. We shall content ourselves with offering a few obvious reflections.

Each of the five senses has its peculiar function,—which none of the others can fulfil. Thus the ear distinguishes and discriminates sounds; and the eye, light and colors. Now the eye does a thousand things besides, which may also be done by one or more of the other senses. *Touch*, for example, in the education of the blind, is substituted for *sight*, in imparting to them knowledge of every thing save colors. To maintain that the blind can distinguish colors by their fingers, is about as absurd as it would be to insist that the deaf mute can obtain a knowledge of sounds by the eye. The mind of him who is deprived of any of the senses, can never be fully developed in all its parts. All those faculties developed only through the medium of the eye, must, of course, in the blind man, remain dormant. Human ingenuity has devised methods by which, with his fingers, he may read the thoughts of others. But when they relate to the beautiful and grand in nature, to the outspread earth, adorned with its thousand flowers, or the overarching skies, studded with its myriads of stars; when they describe the human face, radiating the workings of the soul,—the speaking, sparkling eye, or smiling lip, tremulous with the heart's deep joy, he strives in vain to comprehend the picture. He can but poorly appreciate descriptive poetry,—that which approximates the nearest to painting,—and certainly never excelled in its composition. The greatest art of the poet consists in tracing real or supposed resemblances between our thoughts and the material objects by which they are excited. Now of this, the man who has never seen the light can know scarcely any thing. There is no department of literature in which a blind man would not be more likely to succeed than in poetry. If we examine the metrical compositions of the blind, we shall find that

their figures and illustrations, indeed,—all their expressions relating to outward nature, are entirely destitute of originality. They speak of the bright sun, the green earth, the blue sky, the brilliant stars, the lofty mountain, the sublime ocean, just as they have been accustomed to hear those around them, without having any clear or definite idea of them.

Imagination, of all the faculties of the mind, is the least likely to be developed in a blind man. He will ever be found wanting in that creative, artistic power, which can give to "airy nothings a local habitation and a name." The faculties most active are memory and concentration. A careful examination of the works of Blacklock, and other eminent blind men, will demonstrate the truth of these observations.

Accustomed to depend upon others for the most of their knowledge, and unable to refer to text-books and other sources of information, they are compelled to treasure up whatever is related or read to them; and the amount of knowledge which they often succeed in accumulating in this way is truly astonishing. Now though memory is not one of the highest faculties, the method best calculated for its training is that which is the best suited for the developement of all others.

Blindness is eminently calculated to favor reflection; so that if the blind have not as many means for acquiring knowledge as *seeing* persons, they are more likely to make a better use of those they have. The knowledge they acquire from others is often examined more critically, and reflected upon more profoundly, than it would be if they enjoyed equal facility with those around them in obtaining it. It cannot be doubted that the misfortune which deprives them of so much from the outward world, compels them to exercise more fully their own powers of mind. The thousand objects of observation which exert so great a share in establishing and augmenting a seeing man's information, are in a great measure beyond their reach. They are, therefore, under the necessity of turning to a greater account their limited store of knowledge of men and things; or, in other words, to make up, as far as possible, for the want of extensive observation, by careful analysis and reflection. It not unfrequently happens that

in this way, the energetic blind man will succeed in cultivating his mind to a greater extent than many who labor under no disadvantages.

It is a plausible, but very fallacious idea, that the privation of any of our faculties or powers, is compensated by the increased activity of the others. For as we have already seen, the want of any of the senses, can never be entirely supplied. If we occasionally see one deprived of sight, surpass his more favored fellows in the acquisition of knowledge, it is not because he has advantages, but because they neglect to improve theirs. Sanderson, though blind from infancy, was a mathematician and philosopher — not because of his blindness, but in spite of it. Who can doubt that if he had been blessed with sight, he would have been a much greater man?

Of the effects of blindness in the developement of the moral nature, we shall say but little. If, as the slightest reflection will show, a trifling physical ailment will make a man peevish, fretful and selfish, how much more so great a privation as that of sight. Accustomed from early childhood to receive extra attentions, and to hear himself habitually spoken of in terms of the deepest sympathy and commiseration, the blind child learns, as almost his first lesson, to regard himself as different from all others, and to expect favors as a matter of course. It is not strange, therefore, that the habitual kindness of others should fail to awaken in him such a lively sense of appreciation. The blind have been accused of want of gratitude; and we fear with too much reason. But it should be remembered, that it is the natural, and, we almost said, the inevitable result of their condition; which like all other injurious effects, can only be counteracted by a thorough education, such a one as is within their reach, and to which they are entitled by every humane consideration. The sympathy they receive as a spontaneous tribute for their misfortune, though it may solace for a time, is attended with pernicious results. It developes to an inordinate degree the love of approbation, which exhibits itself in a morbid sensitiveness to the opinions of others. It discourages them from making the efforts they might otherwise put forth for their own improvement. Their ear becomes so attuned to the tender accents of a misplaced

and exaggerated pity, that the voice of a real friend, bidding them to strive and do something for themselves, grates harsh and discordant.

It may not be out of place here to say a few words of the physical condition of the blind. Blindness is often but one of the effects of a cause which produces a general derangement of health. Puny frames and a feeble constitution are but too often its concomitants, and even where this is not the case, the treatment which the blind receive is calculated to enfeeble the powers of the body by consigning them to listlessness and inactivity. It is that misplaced sympathy of which we have already spoken, which will not allow them to do any thing for themselves, which represses, instead of encouraging them to do all they can for themselves. The consequence is that they grow up in comparative physical helplessness; awkward in their movements, with broad shoulders, narrow chests, and every other indication of a lack of healthful training. Compare a blind person who has just commenced, with one who has finished his education, and you have the strongest illustration of what can be done to overcome the effects of blindness.

Little further need be said of the importance, nay, of the necessity of doing every thing to improve the condition of the blind. As a class, none have stronger claims upon society. Much, thanks to the philanthropic spirit of our day, has already been accomplished. In our own country there are already some eight or nine institutions; and the time, we trust, is not far distant, when there will be one in every State. We had intended to speak of these institutions more in detail. But this we must reserve for a future occasion.

The great problem which is now occupying the attention of the friends of the blind is, in what way can they be fitted to earn their own livelihood, and at the same time be useful to the world? Some are capable of being qualified for tutors in private families, or assistant teachers in our seminaries and academies. But what shall be done for those who are capable only of receiving a *common* education, or are too old, or otherwise incompetent, to receive any advantages of the school? It is found that this portion can be taught some useful handicraft; such, for

instance, as the manufacture of baskets, door-mats, and the like. The manufacture of these articles, while it furnishes an agreeable occupation, will enable them to earn their own livelihood, or, at least, to do something towards it. But even in these simple avocations, they labor under many difficulties. They cannot use, to the same extent with seeing persons, steam-machinery, edge-tools, etc. Still it is thought that with trifling assistance from others, they can succeed in supporting themselves.

There is one occupation which will ever be with the blind a favorite one; and it is, perhaps, the only one in the prosecution of which they can compete with seeing persons: we mean *music.* None are more fully alive to the "concord of sweet sounds." It furnishes to the blind man the means of obtaining a competency, and at the same time, is a source of his highest enjoyment. It is, indeed, the light of his existence. It is the truest consolation he can have for the darkness in which he is shrouded. The almost divine compositions of Mozart and Beethoven fill his soul with a deep delight, and make him forget the dark pall that veils from his view the earth and sky. The pleasure which music affords him, and the aptitude he evinces in its cultivation, are reasons why it ever should be made with him the greatest object of pursuit. He readily succeeds in imparting a knowledge of this noblest of sciences to seeing persons, and in performing upon organs in our churches; and many of the graduates of our institutions are in this way enabled to obtain a respectable livelihood.

We have spoken of those occupations for which the blind seem best adapted. Of course there are others in which they will occasionally be successful. Dr. Henry Moines, who lived at the commencement of the present century, though totally blind, was a successful lecturer. And we have heard of several blind men, who have succeeded as clergymen. Nothing, however, can be concluded from these, as they form the exception, and not the rule.

Upon the whole, then, though it must be admitted that blindness is one of the greatest privations, yet it cannot but be a matter of rejoicing that it is susceptible of so much alleviation. And no words are required to prove

that it is alike the interest and duty of society, to extend to this unfortunate class of its children all the amelioration in its power. For after all that has been done,—when human ingenuity, directed by enlightened philanthropy, has accomplished its utmost, blindness will still remain a sad misfortune. Who that is not its victim can represent it to himself in all its appalling effects? He whose blessed privilege it is to behold the light of the sun, and look upon the face of a friend,—how inadequate must be his conception of the mournful state of him,—

> "Whose eyeless darkness hath no noon,
> Whose midnight hath no dawn."

What is it to be blind? Ye who can look at will upon the fair earth, and the serene sky; who can drink in at one view the thousand beauties of the varied landscape, or the unnumbered glories of the resplendent heavens,—how little do you know of the difficulties and sorrows of his life, who moves on from the cradle to the grave in midnight darkness, from whom all things are veiled as with a dark pall, who is "a prisoner at large, rather than a citizen of nature?"

There are many things relating to the blind, to which we have not so much as referred in this paper; and upon many of the topics which we have barely touched, a volume might be written. We may, at some future time, call the attention of the reader to some of them. In the meantime, we will hope what we have already said will contribute in some degree to deepen the interest already felt in the welfare of the blind. B. B. B.

Art. XXVII.

Personal Identity with reference to the Future Life.

It may be assumed, as a self-evident truth, that the central principles of man's nature must always determine, in certain essential respects, the character of his

condition. It matters not, so far as this point is concerned, under what circumstances, or in what world, he may be placed,—the ever-present qualities, implied by the mere fact that he exists, must necessarily give character to all the particulars of his situation. And hence it follows that, even though we have not the slightest knowledge of the peculiar circumstances which may, at any particular time, attend him, we may still know something of his condition at that particular time,—that is, provided we know something of his essential nature, the nature he must always carry with him, let the place and circumstances of his being be what they may. And so far, at least, as man in general is concerned, everybody reasons on this presumption. Everybody who believes, for instance, in the great fact of a future life, unavoidably, and sometimes unconsciously, presumes, that man will be *man*, at least, after the event called death; that the general characteristics of his present nature will continue after this event; and that the inevitable laws of these characteristics will also continue and give a quality to every new fact of his being. And as he has at present a certain knowledge of these laws, and of the necessary effects of their operation, so does he assume to know that these effects must exist in his condition, in every future stage of his existence. Thus much, every believer in a future life unconsciously assumes.

In the remarks to follow, we propose to show that what is thus true of man in general, is equally true of man in *particular;* that the same principle of reasoning which enables us to know something of the condition of men, generally, after death, is of equal force to enable us to know something peculiar to the condition of *individual* man after death. It may be well to say, that, in carrying into effect the purpose thus stated, we shall all along assume, as if it were self-evident and unquestioned, the one simple fact of a future life; the whole investigation being comprised in the one question,—Can we know any thing, and what can we know, of the condition of the individual man, after he has experienced the event of death?

The nature of the inquiry thus proposed, requires that we state the ground of distinction between the individual

and the general man. This ground of distinction is implied in the fact, which there is no occasion to prove, that every individual of the human race is, in respect of certain peculiarities, unlike every other individual. Though all men agree in the possession of the essential attributes of humanity, they all differ, each from every other, in that certain peculiar qualities or characteristics necessarily attach to each, and mark him as a distinct and separate person. It is thus no less true, that Homer is a different man from Plato, and both from Cicero, than it is that all three, by virtue of qualities common to them all, and to all other men, are different from other kinds of animals. The ground of distinction is therefore no less certain between man and man, than it is between all men and brutes. And as the essential qualities which distinguish man from other animals, are properly termed *human* identity; so the essential qualities which distinguish, in any given case, one individual from other individuals, are properly termed *personal* identity.

The question then at present is this: Will a man's personal identity—in other words, the qualities which distinguish him as an individual—accompany him into the future life? The true answer to this question is of the first importance, because, if settled in the affirmative, it follows, that we may be *as* certain of some knowledge of our personal condition after death, as we are of some knowledge of the condition of man in general after the same event; and for precisely the same reason. If we may count it a clear truth, that the present fact of a distinction between individual and individual, is just as necessary and permanent, as the present fact of a distinction between men and other kinds of animals,—in other words, that personal identity is just as necessary an accompaniment of an individual, as human identity is of man in general;—then is the inference plain and immediate, that in the next world no two persons will be wholly alike; that in the next world each man will, in respect of his identity, be peculiar, and hence different from every other man; that in the next world, distinctive qualities, with their peculiar laws and effects, will attach to each individual, and ever characterize him as a separate person.

We return therefore to the question, Will an individual's identity survive, equally with him, the period of death? But little need be said to show that the *presumption* in the case favors an affirmative answer to the question. That is to say, *unless there is proof to the contrary*, we must presume that a man's identity,—or the peculiar qualities attached to him as a particular individual,—will accompany him into the future world. The ground of such a presumption is the self-evident principle, concisely stated by Bishop Butler, in his celebrated Analogy:—"There is in every case a probability, that all things will continue as we experience they are, in all respects, except those in which we have some reason to think they will be altered." In illustration of this principle, he continues, "This is that *kind* of presumption, or probability, from analogy, expressed in the very word *continuance*, which seems our only natural reason for believing the course of the world will continue to-morrow, as it has done so far as our experience or knowledge of history can carry us back. Nay, it seems our only reason for believing that any one substance, now existing, will continue to exist a moment longer; the self-existent substance only excepted." (Pt. i. c. 1.) Now while a variety of contrary proofs resists the presumption that man, in *all* respects, will enter the future world precisely as he leaves this; while there may be proof that many qualities attached to our present personality, will cease at death; there seems to be no proof that death will destroy our personal *identity*,—that is to say, that identity which properly attaches to that part of our personality, which death does not destroy. The point on which we would fix attention is this: the burden of proof is thrown on those who may deny the fact of the preservation of our identities. If, as seems to be the fact, no proof can be furnished to substantiate such a denial, then the presumption must be, as we have stated, in favor of the fact supposed to be denied. It is indeed sometimes said, that this question of future identity is one about which we can have no knowledge, and that therefore it is unwise to speculate about it. But as the force of this objection, if it has any force, is against the simple fact of a future life,—and therefore proper only in the mouth of an infidel,—it cannot be entertained in this investigation,

in which the fact of a future life is assumed without any attempt at proof.

But while the presumption is clear in the direction thus indicated, every one's religious belief is to the same effect. Every religious man believes that he, *himself*,—that is, his present personality,—and not that another individual, into which he is to be transformed, will continue to live after the event termed death. In other words, the impression comes to him as a matter of course, and as if by intuition, that his personal identity will continue to exist in the future world. It is to be observed that, whatever we may suppose to be the materials which constitute an individual's personality, we must not reason as if these materials, of themselves simply, are this personality. The distinction between the two is as real as that between bricks and mortar, and the dwelling they happen to compose. The dwelling may be utterly destroyed, while its materials in some degree, remain to be used, perhaps, in the forming of an entirely different structure. And thus, if death were to dissolve all the constituent elements of a man's personality; and if these elements were to be used as materials in the construction of a new and different personality, with a different identity, it is no longer *himself* that remains, but altogether another self, in which he can have not the slightest personal interest. In a word, the term self does not apply to the materials which may compose personality, but to the personality itself, necessarily including its identity. Every religious belief, therefore, in that it includes the future existence of the believer's self, necessarily confirms,—what we have shown to be the presumption in the case,—the future existence of man's personal identity.

It is proper to remark, in this connection, what the foregoing implies, that the fact now contended for is all that can give us any personal interest in the affairs of a future world. If it could be made clear to us, that our several identities are not to exist after death, it is only convincing us that our real *selves* are not to exist after this period; however true it might still be that *other* selves,—to the composition of which the present elements or materials of our being are to be transferred,—will continue to exist. In case of such an event, the intense interest which religious people exhibit on the question of future destiny is

delusion and absurdity; seeing that it must be a destiny in which their personal selves can have no share. Let it be added, that on the supposition that personal identity is destroyed by death, the consolations of religion, founded on the expectation of a future re-union of souls, are baseless, and can be viewed in no other light than a mockery of the soul's deepest want. When friends leave us for the future world, is it the expectation of meeting the mere material of their present personality that assuages our sorrow? Rather, is it not the hope of meeting *them*—their present selves—that alone gives consolation. The consolatory element of Christianity can concern only the personal identities of men; and hence, if Christianity has any authority, it is a conclusive proof that man's individual identity, as an indestructible part of himself, must pass with him into the future world. From what has now been offered, it appears that the presumption in the case, the assumption contained in every religious belief, and the significance of Christianity in appealing to man as having a personal interest in the future life, unite in substantiating the position, that each person's identity survives, equally with himself, the event of death. Considering this point therefore settled, we are now to inquire, What knowledge does the fact proved, furnish us with reference to our individual *condition* in the future life?

1. The continued existence of man's personal identity teaches that there will be *a variety* in the conditions of men in the future life. This indeed, in view of what has been said, is quite an obvious remark; not so much an inference from, as a different form of expressing, what we have assumed as settled on the subject of individual identity. The reason for stating the fact in this form, is to correct the impression which, sometimes unconsciously and always inconsistently, virtually denies the fact itself. In defiance of what every one's religious faith implies, there is an indefinite way of thinking, to the effect that human destiny, after death, is a boundless plain, with neither hill nor valley, with nothing indeed to break the dull monotony of the scene. Such a destiny would be infinitely worse than human lot in the present world, where the continued charm of novelty, everywhere blessing human life, is vastly more than a compensation for all the ills incidental to

man's condition. But such cannot be his destiny in any state of existence. His identity is peculiar; and into whatever world he goes, that identity will introduce peculiarities into his lot, and thus distinguish it from the lot of every other. A necessary variety must therefore attach to the circumstances of the future life; it being the inevitable result of diversities which essentially attach to the developements of all human beings.

2. Another fact communicated is, that there will be *inequalities* in the condition of man after death. If it be assumed, that whatever part of man goes into the future world takes with it its identity, or its peculiar and essential qualities, no inference can be more illogical, than that the conditions of men will be made equal at the event of death. If, for instance, we may reason on the assumption that the mental qualities peculiar to man are alone to survive the death of the body, then this remaining personality, carrying with it its proper identity, must commence the future life with the same stage of developement with which it leaves the present. The outward condition of this personality, in consequence of the new circumstances under which it is at once placed, and of the sudden removal of certain impediments now attached to it, may, it is true, be instantly and very materially changed; but, however rapid may be its future progress, the personality must still *commence* the new life at the very stage of developement in which it left the present. Two individuals therefore, who die both at the same instant,—the one a man of high mental powers with a high degree of culture, and the other, a man of low mental powers with a low degree of culture,—must certainly commence the future life on terms of great inequality. And further, as we must presume, that, whatever may be the new circumstances and disenthrallments, both persons will equally share them, the inference is also clear, that, for a time at least, this inequality must continue. In view of such considerations, we can have no respect for a philosophy which equalizes all characters at the moment of death; which assumes that, on this event, the philosopher and the savage, the saint and the wretch, all stand upon the same footing of mental equality. Even could we substantiate the questionable supposition, that death destroyed all the vicious

tendencies of Nero, it does not follow that his moral susceptibilities instantly rose to the measure of Howard's; the inequality of the two, even on such a supposition, is as real as before. And thus, while analogy and presumption are wholly against the notion of such an equality, the facts of personal identity, as before given, are utterly subversive of such a theory.

It is sometimes objected, that it implicates the justice of God, to regard him as making such differences in the awards of his government. It is a sufficient reply to say, that immortality is not a thing due to man, but a gift, and that every good thing attached to it, is also a gift; and that it is absurd to reason on the assumption, that the bestowal of a gift on one individual, obligates the giver to bestow, as a matter of justice, an equal gift on every other individual. Besides, the objection defeats itself. It is based on the assumption that a just God must make the whole account with each individual, equal with that of every other. Carried out therefore, this principle would require that those who are of low degree here, should be made of high degree hereafter; and that those who have been of high degree here, should be made of low degree hereafter; and that this future disproportion should be made to endure sufficiently long, to balance with the present disproportion,—all of which recognizes, though in an absurd form, the very doctrine we contend for, of future inequalities.

3. The future existence of man's personal identity also teaches, that the consequences of character, as formed here, extend into the future state of being. This statement must not be confounded with another, to the effect, that the punishment and rewards due to a man's *conduct* are to be experienced after death. We do not speak directly of individual acts and their deserts, but of the character which an individual forms, and hence of individual acts only as they help to form this character; and we affirm that some of the effects of this character must be experienced in the future life. This inference follows from the fact already shown, that man's mental developement must commence in the future life at the point where he leaves the present. The higher, therefore, in the formation of a good character, he succeeds in making the mark

of his progress before he dies, the higher will that mark be with which to commence the future; and for the same reason, the lower he fixes, for the present life, the mark of his decline, while in the formation of a bad character, the lower will be his stage of developement on entering the future world. And hence, to speak only of this one fact, the whole difference which one individual is able to make, with reference to his mental growth, between the formation of a good or of a bad character here, must be regarded as the sum of all the consequences he is here able to produce on his future condition. The continuance of a man's personal identity does not admit of any sudden enlargement or contraction in the essential qualities of his personality. Experience shows that these qualities may grow or decline to a great extent, and with great rapidity, without destroying the identity proper to them; but no experience favors the idea of any *violent* change in these respects; and in the absence of such experience, no such change must be presumed. The facts presented with regard to the relation of a man's present to his future stage of developement, implying his power to produce, through the formation of character here, important consequences to be experienced hereafter, are thus seen to be based in other essential facts of his identity. The doctrine, therefore, that we have the power, in this world, to affect our condition in the future world, is a clear inference of the position assumed to be settled, that man's personal identity must accompany him into the future and immortal life.

The doctrine thus developed must have great practical value with all who acknowledge its truth. For if, while we unhesitatingly trust in the attractiveness of goodness finally to win all hearts from sin to holiness, we can also feel assured, that we have it in our present power to do much towards hastening this desirable end, we must feel a stronger incentive to live the life on which such important consequences depend.

We have thus developed, without carrying this part of the subject any farther, what we may term three facts appertaining to man's future life;—facts which, though so intimately related as, in many respects, to involve each the other two, may still be stated separately;—that there will be a variety in the condition of man's future life, that

there will be mental inequalites in this condition, and that important consequences to be experienced after death, depend upon the mental character formed here, and even upon individual acts, so far as such acts help to form this character. It is true that, in the common sense of the term, we cannot be said to know these things; neither in the same sense, can we know there is a future life itself. But as religious men unhesitatingly act on the presumption of such a life—in other words intuitively assume that they, their individuals selves, will live after this event of death—so may they, on the same principle, and for reasons equally substantial, act on the presumption that the positions we have now developed are also true. These positions follow with logical certainty from premises, which, as religious men, we never presume to doubt. To *us*, therefore, they have the authority of truth; and there is no consistent reason, why they should not enter as constituent elements in all our conceptions of the future state of being; why they should not appear in our teachings and appeals with reference to that state; why they should not give a character to the motives which actuate us, as moral and religious beings.

In conducting our inquiry thus far, we have purposely avoided the question, whether all, or only a part, of man's present personality is to survive the event of death. However we may answer this question, it will be seen, that the views already presented, can in no way be affected. Whatever of present man goes into the future life—be it all or but part of him—takes its identity, and this identity introduces into his condition all the results which we have already pointed out as necessarily following from such a position.

We do not propose to consider, at any length, the question—in itself of much importance—what part of man's present personality will be destroyed by death? In general terms, however, it may be stated, that there must be some essential attributes of our personality, which cannot be destroyed without destroying the personality itself,—however true it may still be, that other attributes, at present attached to it, may be dissevered without such a result. As with the body, certain limbs and organs of sense may be severed without destroying

the life of the body, while the destruction of other parts, such as the heart and lungs, is instantly followed by death; so with any particular personality,—some of its attributes may be taken away without any vital result, while other qualities must ever be essential to its existence. In other words, a man's personality, as well as his body, has *vital* properties; so that the future existence of this personality, or any part of it, implies the future existence of these properties. Now, without undertaking to enumerate these properties, we may safely include in them the spiritual nature—meaning by this term, all that is essential to a man's moral, religious, and reflective existence. And hence, applying the argument already presented, we may be certain, that, while there will be a general variety in the future destinies of man, there will, at least, be a spiritual variety; that while there will be a general inequality in these destinies, there will, in particular, be moral, religious, and intellectual inequalities involved; and that while there will be general results experienced as occasioned by characters formed here, there will, in particular, be results which concern us as moral, accountable, and rational beings.

In concluding these remarks, it is proper to observe, that no theory with reference to a future life, can be complete, which overlooks the rapid results attendant on the change of circumstance, in the passage of the soul from the present to the future world. The same plant which is rank with poison at the equator, if transplanted in the sterile soil, to inhale the pure atmosphere of Lapland, may, in a comparatively short period, be eaten as a luxury. And so the human soul, when released from many gross accompaniments, and removed from the temptations of a life in the flesh, may, under the purifying influences of a spiritual state, make very rapid advances in holiness and bliss. We have good reason to infer, both from Scripture and from the nature of the case, that the change for the better, in this respect, will, at the event of death, be very great.

But still, as these favorable circumstances, whatever they may be, will be the equal inheritance of all, the general truth, already considered, is in no way affected. Such favorable influences do not change the essential

nature of man, but simply favor its growth. Hence they do not destroy his personal identity; nor in any way destroy the inference inevitable to the preservation of this identity,—that the conditions of men in the coming life will be various, mentally unequal, and necessarily characterized by consequences resulting from the characters they have formed in the present world. G. H. E.

Art. XXVIII.

Literary Notices.

1. Off-Hand Takings; or Crayon Sketches of the Noticeable Men of Our Age. By George W. Bungay. New York: Dewitt & Davenport.

This is one of the readable works of the day. It is a book of clever gossip, and much of it, (with some of Headley's descriptive repetition,) of good, forcible sketching, and sometimes of stirring eloquence. The author wields a lively and vigorous pen. The portraits here presented are chiefly of Americans, or of persons living and acting in our own land. Statesmen, politicians, lawyers, ministers, editors, generals, and authors figure in the company. The characters are given according to the views of the author, and with little apparent regard to what others may think of them. Yet we have no reason to suppose that public opinion was a minor consideration with him. A very large reading public will, doubtless, bear him out in his criticisms. Twenty portraits on steel accompany the pen sketches. All of these are admirably done, and, so far as we know of the originals, are excellent likenesses. J. G. A.

2. My Schools and School-Masters; or the Story of my Education. By Hugh Miller. Boston: Gould & Lincoln. 1854.

The author of this book needs no introduction to the reading public. It is enough to say of him, that he is the author of "The Old Red Sandstone," and of "Footprints of the Creator," two works which have not only given him an enviable fame, but to the science of geology a noble contribution. Mr. Miller is self-educated,—one of the men first made by nature, and then improved through self-exertion and application. He has been an untiring worker all his

days. From his early toilings in the business of stone-masonry, through all sorts of Scotch life, through trials with poor health, and often with poorer fare, yet always with most earnest desires for mental improvement, and with quick, observant and retentive mental powers, which greatly aided his progress, he has at length become one of the most distinguished among living British authors.

This work is a story of himself, of his early life and education up into manhood. It is a tale admirably told, abounding with anecdote and adventure, sketches of characters, moral and scientific reflections, and withal not a little of rich poetry, which renders the work a most attractive companion at any reading hour. His style of writing is full and finished. He never writes mere words, and he gets as much substance into the book as some authors would have done with an hundred pages more. Through the whole narration it will be seen that the author loves the science of geology a little better than any other pursuit of his life. He frequently drifts away from his story into a geological lecture.

But his learning and science are not the best of recommendations of this book. That is found in its high moral tone. It is a grand book for young men. They will find it a safe counsellor, and if they give attention to its pages, will be made better by coming into communion with the spirit that gave them life. He has a rich vein of humanity, and right ideas of the significance of human life. We were pleased with an illustration of this as we found him journeying from Cromarty to Inverness to see a poor landlady whom he respected for her virtues, just to bid her farewell, as she departed for America. He found on his arrival her house shut up, and learned that she had left the place for some sailing port on the west coast two days before. "She was a humble washerwoman," he adds, "but I am convinced that in the other world, which she must have entered long ere now, she ranks considerably higher." In reference to the attentions from time to time received by him from literary persons in more distinguished circles of life than his own,—such attentions as served one of the most gifted of Scotland's sons,—we find Mr. M. writing of himself, "I trust I may say, that the temptations failed to injure me; and that on such occasions I returned to my obscure employments and humble home grateful for the kindness I had received, but in no degree discontented with my lot." We wish that books like this one may be multiplied. J. G. A.

3. Home Life; or, A Peep across the Threshold. By Mrs. Caroline A. Soule. Boston: A. Tompkins and B. B. Mussey & Co. 1854.

We welcome this book, as we would welcome every new work of profitable instruction in reference to home life. Its moral tone is excellent, and its style admirable. It is one of those books which the good reader cannot easily let alone after he has enjoyed a fair

taste of the contents. These consist of twelve different articles, all illustrative of home life, home toil and trial, discipline and pleasure. The author is already very favorably known as one of the most gifted and acceptable writers amongst us. She is one to whom her home has ever been her world; where she has not only enjoyed the blessed sunlight of domestic bliss, but where, also, stricken and solitary in spirit, she has been called to pursue her way in the deep, cold shadow of bereavement and death;—one who believes, to use her own words, that "until home life be what God meant it should be, what humanity pleads it may be,—a foretaste of *heavenly* life,—it is useless to look for purity and happiness in the world's great thoroughfares." To our homes, and social and Sabbath-school libraries, this book will be a valuable addition. The illustrations by Billings are among the best we have seen. It is such a book as, we think, may live and find admiring readers for a long time to come. We commend it to everybody. E.

4. The Rose Bud; a Love Gift for Young Hearts, for 1855. Edited by Mrs. C. A. Soule. A. Tompkins and B. B. Mussey & Co. Boston.

This is a beautifully printed gift-book, comprising articles entirely original, from well-known and favorite female pens. It is a neat little volume, bound in a captivating style. It has four engravings from H. W. Smith—an artist of established repute. The qualifications of the editress need not be enumerated; they are well-known. As a gift-book for the young—its price taken into the account—we can commend nothing better than the Rose Bud. E.

5. Life-Story of Hosea Ballou, for the young. By Maturin M. Ballou. With Illustrations by Billings. Boston: A. Tompkins. 1854.

We think the author of this little volume has succeeded admirably in his difficult purpose; that of adapting the particulars of his venerated parent's life to the taste and appreciation of youthful readers. A moral significance gives especial value to his narrative. From a not very superficial examination, our expectations have been more than realized. The Life-Story of Hosea Ballou will naturally find its way into Universalist families. The illustrations are happily conceived. E.

6. An Inquiry into the Scriptural Import of the words Sheol, Hades, Tartarus, and Gehenna, translated Hell in the common English version. By Walter Balfour. Revised, with Essays and Notes, by Otis A. Skinner. Boston: published by A. Tompkins. 1854. pp. 358.

7. Three Inquiries on the following Scriptural Subjects:—I. The Personality of the Devil. II. The Duration of the Punishment expressed by the words Ever, Everlasting, Eternal, &c. III. Demoniacal Possessions. By Walter Balfour. Revised, with Essays and Notes, by Otis A. Skinner. Boston: published by A. Tompkins. *1854. pp.* 395.

The Universalist public are greatly indebted to the publisher for the opportunity of possessing the important and standard works of Mr. Balfour in such an excellent dress. It is needless at this day, in this Review, to set forth the value of these volumes. They are prominent pillars now in a great theological edifice. Few men have carried to the study of the Bible such a pervading conviction of the authority of revelation, such honesty and zeal in the pursuit of truth, such freedom from prejudice, such industry and patience in the collection and comparison of evidence, as Mr. Balfour. And few men, without the endowment of genius, have done, like him, a service for truth, such as it is given usually to genius alone to discharge.

Mr. Skinner has proved himself a most conscientious editor. He has evidently spared no labor to make this edition as complete as possible. He has considerably improved the text by his pruning-knife applied to its diffuseness and repetition, while his annotations, essays, and appendices have condensed a large amount of light upon the points at issue in the volumes, drawn from the works of later scholars and from his own independent reflection and research. His labor has evidently been stimulated by sincere reverence for his author and a controlling sense of the importance of the discussion. We had intended to call attention to the article by Mr. De Quincey in the first volume of his "Theological Essays," Ticknor's edition, on "*Aionios*;" but we find that Mr. Skinner has anticipated us in a note to the 336th page of the "Second Inquiry," and has quoted the closing paragraph of that striking paper. We trust that a wide demand for these volumes will reward the publisher, and reveal a strong public interest in a proper interpretation of the Scriptures.

K.

8. The Epistle of Paul to the Romans; with a Commentary and Revised Translation, and Introductory Essays. By Abiel Abbot Livermore. Boston: Crosby, Nichols & Co. New-York: Charles S. Francis & Co. 1854.

The Epistle to the Romans has been the most abused portion of the sacred literature. It was the leading liberal Christian document in the fierce Judaic controversy that shook the early church; and yet, for centuries, it has been used as the basis of a system, beside whose elaborate repulsiveness the pharisaic exclusiveness which St. Paul attacked, seems almost inviting and generous. What would the great Apostle have thought, if, after he had finished the letter to the Romans at Corinth, he could have looked forward and caught a glimpse of the commentaries of Calvin, Haldane, and Macknight? The trouble generally with books of interpretation on this Epistle, is that they overload it with commentary. There are three or four passages, around a misconception of which all the difficulties and errors associated with the letter to the Romans revolve. It would be better, we think, in a liberal Christian critic to expend more care

in making these cardinal points perfectly comprehensible, and clearing them from the shocking perversions of their intent which popular theology has wrought, than to devote so much attention and space to the intervening and subsidiary verses. Let the *attitude* of the Epistle, its relations to the controversies that tore the primitive church, be clearly apprehended, and the mass of the passages will be easily understood. What St. Paul meant to establish by his vivid delineation of Gentile corruption and Jewish faithlessness; what force he infused into the phrase, "the righteousness of God without the law;" whether the word "propitiation" in the twenty-fifth verse of the third chapter should be rendered "propitiatory," and if so, whether St. Paul used it as a figure, or a hard, logical fact; for what reason did he go back of Abraham and contrast the positions of Christ and Adam; what significance does the idea of election and God's sovereign pleasure cover;—these are the vital problems, the *foci* of the Epistle, and upon these the skill and insight of the liberal interpreter must be chiefly brought to bear. A commentary after the pattern of Thom's volume on the Corinthians, is what the Epistle to the Romans asks from the liberal Christian ranks.

Mr. Livermore's volume is admirable. He understands the structure of the great Apostle's mind as few interpreters have done, and he has marked the salient points of the argument with a vigorous and skilful pen. We regret that he did not cast his work in the form which Mr. Thom has used so happily, for we are satisfied that had he done so, he would have left little to be desired in a commentary on the most obscure section of the Bible. We hope to return to this volume hereafter in a longer notice. Meantime, let it be understood by our readers that Mr. Livermore, in his notes upon the close of the eleventh chapter, "cannot reconcile the large and general terms of the Apostle with the supposition that there will not be a final restoration of the human family to virtue and eternal life." . . . . "Where St. Paul does enter the vast scenes of futurity, whether here or hereafter, he lifts up such a strain of devout and jubilant praise to the Almighty Father, as seems only to meet with its full justification in the restitution of all things, and the reconciliation of the whole family of mankind to the love, trust, and obedience of the holy and benevolent Father, through his son Jesus Christ." K.

9. Noctes Ambrosianæ. By the late John Wilson, Professor of Moral Philosophy in the University of Edinburgh, Editor of Blackwood's Magazine, &c., and Wm. Maginn, L.L.D., J. G. Lockhart, James Hogg, &c.; with Memoirs and Notes by R. Shelton Mackenzie, D.C.L., Editor of Shiel's "Sketches of the Irish Bar." In five volumes. Redfield: New York. 1854.

Until very recently, the best edition to be had of Burke's writings was published in this country. If an Englishman now desires a

collection of De Quincey's papers, he must import the beautiful Boston series. And here we have a full edition of the celebrated "Noctes Ambrosianæ," such as cannot be given to the British public for many years. The "Redfield" house deserves a vote of thanks from a literary convention called for the purpose of celebrating their enterprise in the issue of so valuable an addition to the libraries and happiness of the reading community.

How shall we describe the "Noctes?" Our readers know, undoubtedly, that they are jovial literary dialogues and discussions by the bright early lights of Blackwood's Magazine,—critical carousals, effervescent mixtures of wine and wit, fun and philosophy, poetry and scandal, riotous coarseness, and such felicitous literary surgery, by pens steeped in frolicsome impudence, as defies competition in the realm of journalism. Every help to the understanding of these matchless papers is afforded by the notes in the present edition. The earliest articles from the pen of Wilson are reprinted. A history of Blackwood's Magazine is furnished. The celebrated "Chaldee Manuscript," of which scarce a copy can be found in England, is included. And portraits of the authors of the "Noctes" add to the attractiveness and value of the volumes. The suggestion of the editor at the close of his preface should be acted upon all over the country. There ought not, at this moment, to be a copy of the work in the market. K.

10. Synonyms of the New Testament: being the substance of a Course of Lectures addressed to the Theological Students, King's College, London. By Richard Chenevix Trench, B.D., Professor of King's College, London, author of "The Study of Words," "The Lessons in Proverbs," etc., etc. Redfield: New York. 1854. pp. 250.

We heartily welcome any work from Mr. Trench's scholarly, graceful, and Christian pen. His Lectures on the Parables, and his volume on the Miracles, are, on the whole, the very best illustrations of what commentaries on the New Testament should be, that we have ever met. The little treatises on "Words" and "Proverbs," reprinted by Redfield, unfold most charmingly the ethical and religious secrets hidden from the common eye in the structure and history of language. The small work now offered to us in a very neat and appropriate form by the Redfield press, though not pretending to be exhaustive as a dictionary of sacred synonyms, is very valuable, and really fascinating to a theological student who appreciates the subtile vitalities of words, and the fine distinctions in the physiognomies of kindred terms. There is ample material for a good practical sermon in each of the sixty divisions of this little volume. We hope that none of our brethren will lose the profit and pleasure of its acquaintance. K.

Redfield has issued, also, a very entertaining book, entitled, "Fifty Years in Both Hemispheres," by Vincent Nolte, a man who has been familiar with the growth of American mercantile interests. The book is amusing from the quaint honesty of the style, the various anecdotes that enliven it, and the *naivete* of its historical blunders. "The Youth of Jefferson; or, a Chronicle of College Scrapes at Williamsburg, in Virginia, A. D. 1764," is a joyous *jeu d'esprit*, setting forth academic and provincial life in the old aristocratic colony, and drawing a picture of our great political philosopher, in which it is hard to recognize an embryo of the stately President. K.

11. The Rose of Sharon: a Religious Souvenir, for 1855. Edited by Mrs. C. M. Sawyer. Boston: A. Tompkins and B. B. Mussey & Co. 1855.

This is now the oldest of the annuals. Its reputation and its success are established facts. Little more is required than a statement of the writers' names. They are as follows:—J. Kenrick Fisher, Mrs. C. M. Sawyer, R. M. Pell, Horace Greeley, Miss Mary S. Latham, O. D. Wight, Mrs. L. J. B. Case, Mrs. H. J. Lewis, E. H. Chapin, Jervis McEntee, M. A. H. Dodd, Miss Abbie E. Remington, A. D. Mayo, C. F. Le Fevre, A. G. Laurie, Mrs. S. M. Perkins, Nelson Brown, Mrs. N. T. Munroe, Henry Bacon, B. P. Shillaber, Elizabeth Doten, J. G. Forman, Caroline F. Orne, J. G. Adams, Agnes Leslie, James Lumbard, T. S. King, Mrs. Caroline A. Soule, A. A. Morton. The engravings, seven in number, sustain the reputation of the Rose in this important department. The one on page 249, "In Sight of Home," is nearer the reality, than a picture. A tender interest attaches to the one on page 64—"The Adieu." We can sincerely wish the Rose, what it is sure to get—ample success. E.

12. A Journey to Central Africa; or, Life and Landscapes from Egypt to the Negro Kingdoms of the White Nile. By Bayard Taylor. With a Map and Illustrations by the author. New York: G. P. Putnam & Co. 1854.

It was our good fortune to hear, from the author himself, an account of some of the experiences described in the Journey to Central Africa; and what we heard is sufficient inducement to *read*. Bayard Taylor is a wit, as well as a traveller; and he has a remarkable faculty for describing what he has shown so much industry in discovering. There is a vein of humor in his pen; and his reader is at once in a happy mood. But we need not particularize in speaking of a book with which all discriminating readers are sure to become familiar. The work gives facts relative to the customs and institutions of Central Africa, that can be derived from no other source. E.

13. Illustrations of Genius in some of its Relations to Society. By Henry Giles, author of "Lectures and Essays." Boston: Ticknor & Fields. 1854. pp. 362.

The titles of the papers included in this volume are:—"Cervantes," "Don Quixote," "The Scarlet Letter," "Fiction," "Public Opinion," "The Philanthropic Sentiment," "Music," "The Cost of a Cultivated Man," "Conversation," "Wordsworth," "Robert Burns," "Thomas De Quincey." An attractive invitation to a rich literary feast. Mr. Giles has so much insight into the workings of genius, so much noble sympathy with its struggles, such enthusiasm for its master productions, such catholic recognition of various schools and degrees of creative power, and his critical sketches are enlivened by so much humor, and veined by so much original and brilliant thought, that one cannot leave any of his papers without being stimulated and strengthened as well as instructed and entertained. The essay on "Music" is, perhaps, the most *characteristic* of the author's prominent powers of any in the volume. The paper on "The Cost of a Cultivated Man," is a very rich literary *fugue*—to use a musical metaphor—on the celebrated saying of Goethe:—"Each *bon mot* has cost me a purse of gold; half a million of my own money, the fortune I inherited, my salary, and the large income derived from my writings for fifty years back, have been expended to instruct me in what I know." But the closing article on De Quincey is alone valuable enough to justify the publication of the volume. In Mr. Giles the great essayist has an appreciative student. Nowhere have we found the feeling which the best pages of De Quincey inspire, so well stated as by Mr. Giles. What we may call *the presence* of a great mind, Mr. Giles feels and appreciates by a kind of mesmeric sympathy; and the worth of his criticisms lies more in the fineness and fidelity with which he reports and discriminates these living impressions of genius upon his soul, than in clear analysis of the intellectual structure of great works and men. K.

14. Literary Recreations and Miscellanies. By John G. Whittier, author of "Margaret Smith's Journal," "Old Portraits," &c. Boston: Ticknor & Fields. 1854. pp. 431.

Any one that would prize some social evenings with simple-hearted, earnest, hopeful, and cheerful Whittier, can have them by the purchase of this volume. Its pages are full of off-hand, hearty talk, just as he would love to pour himself out with a friend or two in the delightful cottage at Amesbury. His love of poetry, his philanthropic fervor and faith, his prophet-like impeachment and sacred abhorrence of public treachery, or indifference, to the cause of humanity, his antiquarian knowledge and sympathy, his fine gifts of story-telling, his taste for natural beauty, his liberal and cordial religious feeling,—all the powers of his genius are poured out in the miscel-

lanies of this volume as he would reveal them in unrestrained friendly intercourse. We could not commend more pleasant and profitable evening reading than this beautifully-printed volume. K.

15. Poems. By Thomas William Parsons. Boston: Ticknor & Fields. 1854.

This is a remarkable volume, and the promise of still better ones. Mr. Parsons has large gifts as a poet, and he is evidently a student in the *art* of poetry. On almost every page of this book there are marks of serious thought, consecrated scholarship, and devoted labor. The author aims and means to be an artist, as well as a rhymer. He is an accomplished Italian scholar, has made himself known by a vigorous translation of Dante, and more recently has given his name widely to the public, as the author of the Prize Address at the opening of the Boston Theatre. He will take a prominent place among the poets of our country—among the masters of form and rhythm. There are lines in the letters with which the volume commences that will mate with the best of Pope's. The poem on the death of Webster, and that "On the Bust of Dante," will not, we are confident, be reckoned among the ephemeral or fugitive passages of literature. We extract the last one, to justify our judgement. K.

See, from this counterfeit of him
Whom Arno shall remember long,
How stern of lineament, how grim,
The father was of Tuscan song.
There but the burning sense of wrong,
Perpetual care and scorn, abide;
Small friendship for the lordly throng;
Distrust of all the world beside.

Faithful if this wan image be,
No dream his life was—but a fight;
Could any Beatrice see
A lover in that anchorite?
To that cold Ghibeline's gloomy sight
Who could have guessed the visions came
Of Beauty, veiled with heavenly light,
In circles of eternal flame?

The lips as Cumæ's cavern close,
The cheeks with fast and sorrow thin,
The rigid front, almost morose,
But for the patient hope within,
Declare a life whose course hath been
Unsullied still, though still severe,
Which, through the wavering days of sin,
Kept itself icy-chaste and clear.

Not wholly such his haggard look
When wandering once, forlorn, he strayed,
With no companion save his book,
To Corvo's hushed monastic shade;
Where, as the Benedictine laid
His palm upon the pilgrim guest,
The single boon for which he prayed
The convent's charity was rest.*

Peace dwells not here—this rugged face
Betrays no spirit of repose;
The sullen warrior sole we trace,
The marble man of many woes.
Such was his mien when first arose
The thought of that strange tale divine,
When hell he peopled with his foes,
The scourge of many a guilty line.

War to the last he waged with all
The tyrant canker-worms of earth;
Baron and duke, in hold and hall,
Cursed the dark hour that gave him birth;
He used Rome's harlot for his mirth;
Plucked bare hypocrisy and crime;
But valiant souls of knightly worth
Transmitted to the rolls of Time.

O, Time! whose verdicts mock our own,
The only righteous judge art thou;
That poor, old exile, sad and lone,
Is Latium's other Virgil now:
Before his name the nations bow;
His words are parcel of mankind,
Deep in whose hearts, as on his brow,
The marks have sunk of Dante's mind.

16. A Tennessean Abroad; or, Europe, Africa, and Asia. By Randal W. MacGavock, A.M., LL. B., a member of the Nashville Bar. Redfield: New York. 1854. pp. 398.

This is the crowded record of a two years' tour through England, France, Switzerland, Italy, Egypt, Nubia, Palestine, Asia Minor, Greece, Austria, Russia, Denmark, Saxony, and Sweden. It is something to get even a single fresh statement or impression upon any subject from a book of foreign travel now. In the account of the writer's visit to Wales, we had the flavor of a fresh pleasure from the description of the great tubular bridge over the Menai Straits, and the graphic sketch of the scenery displayed from its flat, iron roof. K.

* It is told of Dante that, when he was roaming over Italy, he came to a certain monastery, where he was met by one of the friars, who blessed him, and asked what was his desire; to which the weary stranger simply answered, "*Pace.*"

17. Harpers' Gazetteer of the World, with special reference to the United States and British America. By J. Calvin Smith.

This work will answer to the purpose of its publishers—that of supplying a want which is daily becoming more immediate and pressing. It will be a descriptive and statistical gazetteer of the world, compiled from the most recent sources. It is a great undertaking, and will demand great patience and industry on the part of the editor. It will contain maps adapted to the existing state of the world's surface. The first number amply sustains the avowal of its character put forth by the publishers. Ten numbers will complete the work. E.

18. Narrative of a Journey around the Dead Sea and in the Bible Lands, in 1850 and 1851. Including an Account of the Discovery of the Sites of Sodom and Gomorrah. By F. De Saulcy, member of the French Institute. Edited by Count Edward De Warren. New Edition. In two volumes. Philadelphia: Parry & M'Millan. 1854. pp. 462 and 506.

These volumes have fallen in our way just as the last pages of the Review go to press, so that we can only announce them, and call attention to them. M. De Saulcy is a member of the French Institute, and at the head of a small party of zealous and adventurous young scientific Frenchmen, spent a portion of the year 1851 in a careful examination of the most interesting spots in Palestine, and a thorough exploration of the coasts of the Dead Sea. No little excitement was produced, on the publication of his volume in Europe, by his claim to have discovered the site and some of the ruins of the fire-smitten cities of the plain. There is great opposition among geographers to receiving even the wrecks of these guilty capitals into respectable topography, and M. De Saulcy's work has met with the severest criticism. The intrepid traveller proposes to adjourn the trial to the spot,—defies a jury to meet him, "sit" upon the ruins themselves, and then refuse a verdict in his favor. If "the devilish mosquitoes," as he describes them, "which make us tear the skin from our faces and hands," should show no more respect for the court he summons, we think he would get his case after a brief argument. In the English translation the work was very costly. Biblical students can now possess it in excellent form, for a moderate price. They will find it very readable, and an excellent companion for Dr. Robinson's volumes of Researches in Palestine. K.

19. Protestantism in Paris: A series of Discourses, translated from the French of A. Coquerel. Boston: Crosby, Nichols and Co. 1854. pp. 195.

The titles of the sermons translated in the volume, are "The Second Death;" "Eternal Punishment;" "The Faith of Thomas, an

Easter Sermon;" "Christianity a great joy, a Christmas Sermon;" "St. Paul the thirteenth apostle;" "The two promises to Piety." The fame of M. Coquerel as the most eloquent preacher in Paris is too widely spread among American Universalists to require comment or illustration here. But very few of those who are well acquainted with his reputation have had an opportunity of knowing with what seductive smoothness of diction, fulness of illustration, grace of arrangement, amplitude of argument, Scriptural insight, pervading vitality of thought, and blended sweetness and seriousness of appeal, M. Coquerel interprets, commends, and enforces Liberal Christianity to his crowded Parisian auditory. This small, inexpensive volume will introduce them to an intimate knowledge of his method as a preacher, and of his uncompromising and zealous faith in the restoration of all souls. It seems to be admirably translated, and reads like a polished version of Cousin.

We make an extract from the sermon on Eternal Punishment, which is valuable in itself, and a fair example of the style and spirit of the volume: K.

"Beware, some one will say to me on the other hand, if you abolish hell at the end of a certain time, if you permit the resources of grace to show beyond the tomb, you take away from morality its most useful sanction; you take from the commandment of God that which gives it its power, in giving it its terror; men will cease to fear torments which must finish; they will think much less of their anguish than of their end; the wicked, reassured, will persist at their ease in their wickedness, and you steal something of its value even from heaven, in letting it appear that with time all the world will take a place there. . . . Brethren, this objection, or more correctly speaking, this foresight, is specious; but what does it offer that is well founded? Regard the many centuries that the dogma of the eternity of punishment has been taught by the Church; for ages man has remained content with professing it, without examining it closely enough; in comparison with the duration of its reign, there is but little time that it has been doubted, and that any one has prepared himself to deny it; and certainly, from the manner in which the sinners and ungodly of all ages of Christianity have braved an eternal hell, and have hastened thither, so to say, with gayety of heart, it would seem difficult to brave still more a hell which is not eternal. Still further, the argument may be retorted; it may be allowed to be maintained, that men have often shown this foolhardy carelessness of eternal punishment, because they instinctively disbelieved it; and that sinners will be better brought back to duty, the ungodly to religion, and egotists to charity, if they have in prospect chastisements which are not perpetual, in which they will believe, rather than this perpetuity of suffering, which finds them incredulous. But the objection is better refuted by a principle, the evidence of

which is incontestable, and of which we above all, disciples of the Reformation, ought never to lose sight; the truth is man's affair, the consequences of truth are the affair of God. . . . Under the empire of the passions, man may turn everything to evil, even religion, since, among other fruits that it disavows, he has forced out religious wars; Revelation is, perhaps, the book of which he has made the worst usage; he abuses its morality, and makes of it casuistry; its authority, and enslaves the thoughts by it; of its liberty he makes anarchy; he abuses its gentle and holy Christian equality, and makes of it a thousand absurd and shameless systems of levelling and division. How argue from these excesses against the purity of the source from which they have been made to spring? It would be to accuse the sun for the conflagrations that one may light from his rays. The assurance which suffices alone to console and fortify the friend and defender of truth, when he deplores, among the foremost, the use which iniquity or hypocrisy make of it, is, I repeat, that truth is our right, our aim, the object of our legitimate researches, the task and glory of our life, the occupation of our intelligence, the foundation even of our faith; its possible consequences do not regard us, and cannot arrest us; they are the affair of God, and it is for him to provide for them. No religious truth, then, is imprudent, and to deny these fundamental rules is to go directly to the system of two Gospels and two Christianities, one for the feeble, the other for the strong; it is to consecrate the system of secret doctrines; and one of the glories of the Gospel is not to offer the least trace of such; it is to accuse Jesus Christ of imprudence, since he wished his teachings to be told and reiterated, not *in the ear*, but *from the house-tops*.

I accept the discussion, then, on the truth or falsity of these beliefs, not upon their danger; certain, that if they are true, they have nothing dangerous; certain, that if I could place everything in light, I should put nothing in peril. Lastly, it would be quite unworthy of disciples of the liberty of conscience and faith, and of the right of examination; it would be quite unworthy of the successors of those firm Christians who, believing in predestination, did not fear that this doctrine even would be injurious to the Reformation; it would be altogether unworthy of all of us who believe only in God, in Christ, in the Gospel, and in ourselves, to alarm ourselves with the consequences of the discovery and manifestation of the truth; let us have a more just confidence in it; it can never injure, for it is but the thought of God; when man reaches it, he thinks what God himself thinks, and the thought of God is always holy and perfect like himself.

Thus, brethren, truth is not dangerous,—above all, if it touches morality,—except when we take only the half of it. Let us force ourselves to seize it entire, and let us begin by placing in relief the principles which form the groundwork of the question."

20. The Relation of Divine Providence to Physical Laws. A Discourse delivered before the Porter Rhetorical Society of Andover Theological Seminary, August 1, 1854. By George I. Chace, LL. D., Professor in Brown University. Boston: Ticknor & Fields. 1854.

We learn that the author of this Address has been severely assailed for presuming to bring such principles and arguments into the Andover atmosphere. Prof. Chace, we have been informed, prints it, that the community may learn the extent and hue of his heresy. His points are, that the laws and events of the physical world are not shaped to meet the requirements of God's moral government (thus exploding the common notions of special providence,) and that a great many things occur, and will be perpetual, in the moral universe, that are not according to the will of God. It must be confessed that the aroma of these principles is not savory to a Calvinistic mind; and as to his second position, Prof. Chace would find his ultra Arminianism as repulsive to strict Universalists, as to the Andover fraternity. But the address is certainly able, manly, thoroughly worked out as an intellectual performance, richly illustrated, and very bold in its affirmations of some truths that ought to be welcomed in any assembly pretending to be Christian. K.

21. Memoirs, Speeches, and Writings of Robert Rantoul, Jr. Edited by Luther Hamilton. Boston: John P. Jewett & Co. 1854. pp. 864. 8vo.

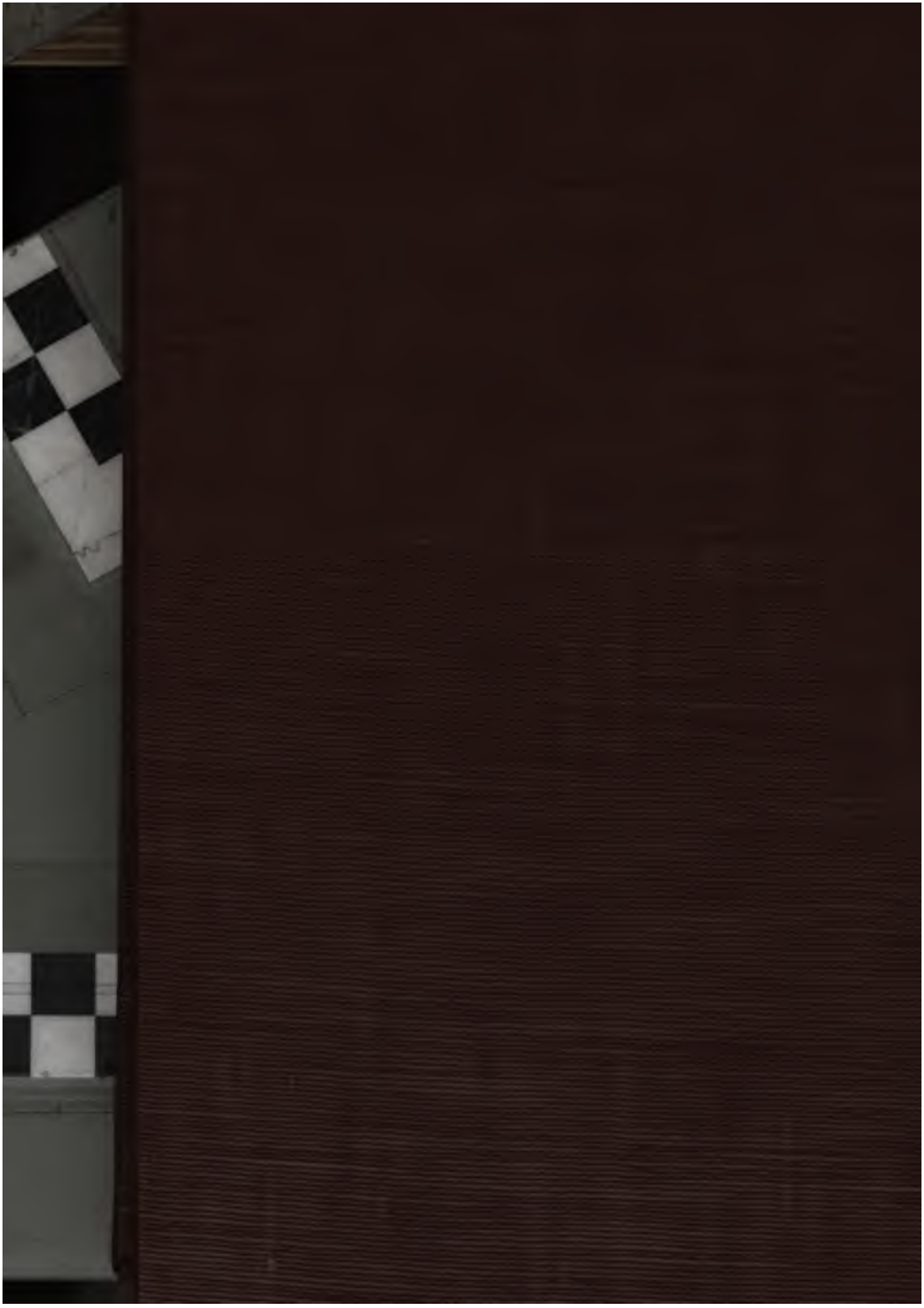
Robert Rantoul, Jr., was born in Beverly, Mass., August 5th, 1805. At the age of fourteen he entered the Phillips Academy in Andover, where he remained until he joined the Freshman Class at Harvard College in 1822. He entered the law office of John Pickering, of Salem, in 1826; was admitted to the Bar in 1829; opened an office in Boston in 1838; appointed Collector of the Port of Boston in 1843, and elected to the Senate of the United States in 1851, to fill the unexpired term vacated by Mr. Webster, accepting the office of Secretary of State. He took his seat as a member of that body on Saturday, February 22, 1851, and died at his post in Washington, of erysipelas, on Monday, August 7, 1852.

We have had, for several years, a very high regard for the subject of this notice; but our respect for the man, and our admiration for what he did, have been considerably increased by the perusal of these "Memoirs." Mr. Rantoul's sympathies were always on the side of humanity, and in consequence he early exposed himself to popular prejudices, which affected his popularity in certain directions. He was never the favorite of the so-called "best society" of Boston and vicinity, not only because he was a member of an opposite party in politics, but because they regarded many of his opinions as treasonable to their interests. "Mr. Rantoul has been widely and honorably known," says his biographer, and to our view very

truly, "as a bold champion of political justice; an inflexible and eloquent advocate of the rights of man, as above those of property, whether held by individuals or corporations. He had a sincere and just respect for mental power exerted in any useful direction, and especially, for that intelligence, which, triumphing over adverse circumstances, is able to secure success to enterprise and reward to industry. But he had a higher respect for integrity, justice, and truth; a higher respect for the rights of the poor, the weak, and the defenceless. He acknowledged no authority in an oligarchy of wealth; no other nobility than that conferred by beneficence to mankind, by services actually rendered to his fellow-creatures." Of course, with such views and feelings as these, "neither the extent nor the emoluments by his professional practice indicated his merit as a lawyer, or its just reward."

It would be a pleasant task to outline the masterly argument which Mr. Rantoul made in reply to Mr. Choate, in what is known as the Crafts case—acknowledged to be one of the most able and practical arguments ever presented to any court; his noble self-denial, as exhibited in the case of the slaver Spitfire, and the generous humanity exhibited in the celebrated Sims case, on which occasion, he delivered a forcible argument upon the constitutionality of the statute under which the alleged fugitive was held; his valuable Report on Capital Punishment, to which the whole country is largely indebted; together with his able papers on Banks and Banking,—but we can do no more than call attention to them.

Mr. Rantoul was a giant in statistics, and hence a hard opponent to manage. This, added to his strong natural sense, was his great *forte* in argument. At the time of his death he was preparing a speech upon the Fishery question; and we do but express the judgement of most persons who knew him, when we say, that had he lived to complete it, it would have been the most thorough and valuable paper ever presented upon that important question. Robert Rantoul, Jr., was one of the most solid men that Massachusetts has ever produced.

The literary execution of the biography is, in several instances, open to criticism; though, on the whole, the difficult task is well executed, especially that portion of it which relates to the expulsion of Mr. Rantoul from the late national convention of his party assembled in Baltimore. But as the biographer has himself tested the reality of those scenes upon which his friend had entered before him, we draw the veil of charity over all errors in style, and heartily recommend the "Memoirs," &c., to general favor. R.

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